

THE
CAMBRO-BRITON.

NOVEMBER, 1821—JUNE, 1822.

CYMRU VU, CYMRU VYDD,
TALIESIN.



Vol. III.

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1822.

SHL
LONDON
WITHDRAWN

TO
THE RIGHT REVEREND
THOMAS LORD BISHOP OF ST. DAVID'S.

MY LORD,—What apology can I offer to your Lordship for my boldness in thus prefixing your name to the Third Volume of my humble work? I am fully sensible, that to a person of your Lordship's distinction in the field of literature the CAMBRO-BRITON can present no attractions: to a mere literary character it never aspired. But, as being especially devoted to the support of that cause, in which your Lordship's services and example have been conspicuous, the work may not be entirely unworthy of your notice, I will not add—of your patronage.

The first volume of the CAMBRO BRITON was inscribed to the President of the Metropolitan Institution, formed for the cultivation of Welsh literature; and the second to the most distinguished Welsh scholar of the present age, or, perhaps, of any preceding one. Upon the same principle, I take the freedom of dedicating this Third Volume to your Lordship, as having, in an eminent degree, contributed to the national spirit, which at present pervades your adopted country; for it can never be forgotten, that your Lordship's name holds the first place amongst those of the patriotic individuals, who establish-

ed the CAMBRIAN SOCIETY IN DYVED. And thus, my Lord, it has been your peculiar praise—if I may be allowed to say so without presumption—to open in the rock that living fountain, from which the waters of patriotism have since extended their fertility over the land.

But, it is not merely for literary benefits that Wales is indebted to your Lordship: your promotion of her moral and religious interests, in the exemplary discharge of your high functions, more peculiarly entitles you to her liveliest gratitude, and will, assuredly, be felt by posterity. *Quatenus nobis denegatur diu vivere*, says a celebrated Roman writer, *relinquamus aliquid, quo nos vixisse testemur*. This enviable lot—it is no flattery to say—your Lordship has amply and honourably secured.

For myself, (if I may be allowed to descend, for a moment, to so humble a theme), I shall ever retain the proud consolation of knowing, that the CAMBRO BRITON has been, in some degree, instrumental in effecting the purpose I at first contemplated. And, whatever fate may attend my exertions, if they should but possess your Lordship's approbation, I shall not be wholly without my reward.

I have the honour to be,

MY LORD,

With the truest feelings of respect,
Your Lordship's very obedient humble Servant,
THE EDITOR.

London, May 29th, 1822.

THE CAMBRO-BRITON.

NOVEMBER, 1821.

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Preliminary Notices.

THE readers of the CAMBRO-BRITON are requested to observe, that, although the work continues at the former price, an addition of *sixteen pages* has been made to its size; which, we trust, will prove auspicious to its future career.

Our Welsh subscribers are referred to the "Address," with which this Number commences, for the reasons that have induced us to substitute, in our spelling of Welsh, v and f for F and FF, an alteration, to which, after the laudable example of the "Greal," we shall hereafter adhere. Such of our Correspondents, therefore, as may favour us with any Welsh communications, would oblige us by keeping this circumstance in recollection.

We ought to apologize, perhaps, to our English readers, for having admitted into this Number a somewhat unusual proportion of Welsh articles. This, however, has been, in some degree, unavoidable, in consequence of the accumulation of our Welsh correspondence during the late suspension of our labours: and the articles admitted bear but a small proportion to those we have felt it necessary to reject. Welsh communications will, of course, be always acceptable, but more especially so when accompanied by an English translation.

HEDDMOLWYNOG has our thankful acknowledgments for his letter, and we wish we could be satisfied that an insertion of the "Englynion" would tend to support the fame of their distinguished author. We much doubt this, however; and, at all events, we should not wish to insert them without a translation. Perhaps our correspondent may be able to supply us with some other remains, more worthy, and more characteristic, of the author of "*Dissertatio de Bardis*." If he could, we should feel the favour most gratefully.

L's packet has come to hand, and we regret that none of its contents, however interesting in themselves, are precisely adapted to the plan of the CAMBRO-BRITON. It is not sufficient for our purpose that a writer be a Welshman, if what he writes have not some reference to the objects contemplated in this work, and which, as L must feel, is not the case with reference to the "Extracts" he has had the kindness to send us.

J. J. will find a part of his obliging communication inserted in this Number; the rest was anticipated in the 17th Number, p. 218, &c. When we offered a few remarks in the last Volume, p. 238, respecting a "Cimbric Lexicon," we were not ignorant, as J. J. seems to suppose, of the existence of M. Bullet's work, which, however valuable, does not embrace the full idea we had in view.

We are sorry that the anecdotes, transmitted from Caerwys, are not of sufficient interest for the CAMBRO-BRITON. Perhaps the writer can favour us with something more congenial with our plan.

We are indebted to our valuable friend MERVINIUS for an interesting "Excursion through North Wales," which we intend commencing in the next Number.

CYMRO's *morceau* has been received; but we are not sure that we shall be able to make use of it. It has already, we believe, appeared in some publication connected with Wales, though with a much earlier date than 1819.

S. R. JACKSON has our best thanks for the continuance of his valuable aid. His two "Melodies" shall appear next month.

JEFFERY LLEWELYN shall hear from us on the subject of his last favour.

"SUUM CUIQUE" in our next.

THE
CAMBRO-BRITON.

NOVEMBER, 1821.

NULLI QUIDEM MIHI SATIS ERUDITI VIDENTUR, QUIBUS NOSTRA
IGNOTA SUNT. CICERO *de Legibus.*

RETRO-PROSPECTIVE ADDRESS.

THE resumption of the **CAMBRO-BRITON**, after a pause of five months, seems to invite, if not to require, a review of those principles upon which the work was at first undertaken : nor will a recurrence to the origin of our labours be more apposite to the occasion, than a prospective glance at that course which it is our wish hereafter to pursue. The past and future being thus brought under the same view, the reader will be able to judge how far we have redeemed the pledges of the one, or in what manner we propose to fulfil the hopes of the other ; nor will it be less satisfactory to ourselves to know, in what way we have executed a task, that was undertaken with an ardour, of which we can affirm, at least, that we now feel no diminution. On the contrary, like a refreshed traveller, after a period of invigorating repose, we continue our journey with an anticipation of new enjoyment from the remainder of our career.

Such of our readers, as have kindly accompanied us from the goal at which we started, cannot, we hope, have forgotten the objects, which were more especially contemplated in the establishment of the **CAMBRO-BRITON** ; but, as others, who peruse this, may not have had the same opportunity, it may be of use briefly to recapitulate the general nature of our design. It had often occurred to us as a subject of surprise, and indeed of regret, that the various treasures of learning and genius, and those for the most part of high antiquity, for which Wales has been so long famed, were not more generally known to the literary world ; and that the cultivation of the language itself, remarkable as it is for so many excellencies, should be confined within its own mountain barriers. To atone, in some degree, for a neglect, with which our countrymen might too justly be charged in this instance, was the principal incentive to our undertaking ; and the objects, we proposed to ourselves,

were necessarily in accordance with this main purpose. The translation of our ancient remains, whether of prose or poetry—historical, biographical, and antiquarian researches,—with illustrative dissertations on the Welsh tongue,—became, naturally, the paramount aim of our labours; and to these we were desirous of adding such notices of modern literature, connected with the Principality, as might conduce to the accomplishment of our general views.

Such were the prominent features of our plan at the commencement of this work; and we may refer, with some confidence, to the past, for proofs of the fidelity with which we have adhered to our original purpose. If, indeed, all has not been done, that may have been expected, it has been chiefly, we hope, because the limits, to which we have as yet been confined, have been unequal to the full variety of the subject. Much, however, we trust, will still be found to have been achieved. A translation, and the first in any thing like a complete form, has been supplied of those interesting and valuable memorials of ancient times, the Historical Triads, as well as of a considerable portion of the “Triads of Wisdom,” and of the “Wisdom of Catwg,” both of them remarkable for the concentration of that aphoristic knowledge, which distinguished the bardic lore of the Cymry. The Welsh language, not more respectable for its antiquity than for its innate and inexhaustible resources of beauty and energy, has been vindicated in many of its most important properties, through much undoubtedly remains to be effected towards a complete exhaustion of this fertile topic. Some account has been given of the lives and writings of our more ancient and more celebrated bards; while the effusions of others, both ancient and modern, together with a copious selection of those national stanzas, known by the name of *Pennillion*, have been published, accompanied by such poetical versions, as the peculiar characteristics of the Welsh muse enabled us to supply. An English translation of the renowned Laws of Hywel has also been commenced; and several new publications, some of them of remarkable merit, have received a critical notice. Some original letters, of considerable interest to the lovers of Welsh literature, have also been made public, together with many valuable illustrations, from the pens of various intelligent correspondents, of the antiquities, history, music, topography, and

miscellaneous literature of the Principality. Such, in a word, are the general features of the two volumes of the CAMBRO-BRITON already before the world, to say nothing of their less important contents; and we hope we shall not be accused of any undue share of national exultation, or, what we should much more regret, of any overweening conceit of our own exertions, if we refer to them as containing satisfactory evidence of those literary treasures of ancient times, which we originally claimed as the property of our native hills.

From the past it is now time to turn to the contemplation of the future; and this we do with a satisfaction, which the enlarged size of the work, and the consequent accession of facilities for the cultivation of its peculiar objects, may naturally be supposed to communicate. Our original design, indeed, as far as it regards Wales, remains unaltered, because we deem it incapable of any material amendment: the same national topics, the same interesting relics of former days, will still be the objects of our pursuit. But, although in its essential characteristics the same, the work, in its exterior form and plan, as well as in its minor details, may be found open to some improvement; and we have only on this point to observe, that whatever suggestions may offer themselves in this respect will immediately be adopted.

Our primary views, in so much as Wales is concerned, remain, as we have already stated, unchanged; but we feel an anxiety, and, we trust, not without the prospect of its gratification, to embrace, within the scope of our work, an attention to the interests of CELTIC LITERATURE in general. Wales, indeed, as hitherto, must occupy the fore-ground of the scene; but there is no reason why other nations, of the same family, may not find an occasional niche in the perspective. Brittany, Scotland, and Erin, claim a kindred descent, and an alliance, of greater or less proximity, in their respective languages. The primitive characteristics of these countries, and their literary peculiarities, as connected with their national tongues, cannot be foreign to the purpose of the CAMBRO-BRITON, but must, on the contrary, tend greatly to elucidate those inquiries, to which it is more immediately appropriated. The Celtic scholar, of whatever nation, will, therefore, always find in the pages of this work, a hearty welcome, as well as a congenial repository of the lucubrations with which he may favour us.

We might here close our *prospective* remarks, and, with them, our ADDRESS, were we not desirous of offering a few words in defence of a peculiarity, which will, in future, distinguish the CAMBRO-BRITON, and which, although not affecting its general plan, is of sufficient moment, perhaps, to justify this prefatory notice. We allude to the substitution, in all Welsh words, of the v and f for the f and ff, so preposterously introduced, and so obstinately retained, in our modern orthography. At what time this unmeaning corruption had its origin we are not precisely aware; nor is the fact of much importance, since it is well known, that it was, at first, an innovation upon the early mode of writing the Welsh tongue. This is a circumstance familiar to all persons acquainted with our ancient MSS., as well as our earliest printed books*. The introduction of the v and f into the CAMBRO-BRITON is, therefore, to be regarded only as a restoration of the ancient and proper orthography, and as being, moreover, in strict conformity with the usage of other languages, and with the most obvious suggestions of reason. That the letter f should ever have usurped the sound of v is itself a sufficient anomaly; but, that the last mentioned letter, so appropriately and so generally adopted, should have been wantonly expelled from the Welsh tongue, is an absurdity too gross for any rational solution. Yet, such is the fact; and the inveteracy of the abuse is now, unfortunately, too strong a security for its continuance. It will be obvious, however, we trust, to every reader of candour, that, in abandoning, after a mature reflection, this common error, we are so far contributing to remove from the appearance of our language the orthographical deformities with which it has too justly been charged. And, in a work, expressly designed to promote a cultivation of the Welsh tongue amongst those who are now strangers to it, it becomes us peculiarly to adopt, as far as may be, the orthographical analogies of other languages, and especially where that may be done, as in this instance, by the renunciation of a practice avowedly corrupt and indefensible.

* Among other early publications in the Welsh language, the first edition of the Welsh Bible, we believe, retained the use of the letter v, which was also sanctioned by the celebrated Mr. Llwyd, in his *Archæologia Britannica*, notwithstanding the injudicious example set by Dr. Davies, both in his Grammar and Dictionary, and who, as far as our present recollection serves us, was the first to give any sort of authority to the corruption of which we are speaking. See more on this subject in the second volume of the CAMBRO-BRITON, p. 325.—ED.

GENEALOGY OF THE SAINTS.

THE *Bonedd y Saint*, or Genealogy of the Saints, which has been often a subject of reference, as it may be hereafter, in this work, is a record, which, taken as a whole, throws considerable light upon the history of the Britons through a period of seven or eight centuries, from the first introduction of Christianity among them. We have, therefore, deemed it advisable to recommend it to the attention of our readers, by publishing a translation of it, in a condensed form, divested of most of its various readings.

The copy, inserted in the *Archaialogy of Wales*, from which work this is taken, is a collation, made from several manuscripts by our indefatigable antiquary, Lewis Morris, in 1760, under the title of *Bonedd y Saint*, or *Achau Saint Ynys Prydain*, that is, the Genealogy of the Saints or the Pedigrees of the Saints of the Isle of Britain, and of which several manuscripts he gives the following account:—

1. One of the books, out of which this has been collected, was the work of Thomas Wyn ab Edmund ab Rhys ab Robert ab Ieuan Vychan, A. D. 1577, and which is generally called the Book of Watkin Owain, from its being the property of that person, who lived near Gwydir, near Llanrwst. Thomas Wyn compiled it out of the following manuscripts—a book that first belonged to W. Salesbury of Plas Isav, near Llanrwst, and then to Mr. Wyn of Bod Ysgallen—the Book of John Brook, of Mawddy—the Book of Robert Davies, of Llanerch, and which was of vellum, very old, and the greater part whereof was *Brut y Breninoedd*, or *Chronicle of the Kings*.

Besides the Book of Watkin Owain, above described, these following were made use of by Lewis Morris.

2. The Book of Bod Eulwyn, in Mon, the property of Ieuan ab Sion Wyn, written in 1579.

3. The Book of Henry Rowland

4. The Book of Llywelyn Ofeiriad

5. The Red Book of Hergest, in Jesus College, Oxford

6. The Book of Pedigrees, by Robert Vychan, of Hengwrt

7. The Book of Llywelyn ab Meredydd, or Llelo Gwta

8. The *Achau y Saint*, belonging to Dr. Thomas Williams,

written between 1578 and 1609, transcribed from the Book of Thomas ab Llywelyn ab Ithel, of the county of Flint, and which was a transcript of the Book of Llanerch, with additions from other copies.

9. A book compiled by Dr. Thomas Williams himself out of various manuscripts, with several valuable notes.

BONEDD Y SAINT*.

A.

AELGYVARCH, one of the sons of Helig ab Glànog,

AEIHAIRN, the son of Hygarvael ab Cyndrwyn, of Llysdyn Wennan, in Cegidva, a district of Powys. There is a church called Llan Aelhaiarn, near Pwll Heli, in Arvon.

AVAN, or **Avan Buallt**, the son of Cedig ab Ceredig ab Cunedda, whose mother was Tegwedd, the daughter of Tegid Voel, of Penllyn, in Meirion. The following churches are dedicated to him; Llan Avan Vawr and Llan Avan Vach, in Buallt, and Llan Avan Trawsgoed, in Ceredigion, or Cardigan-shire; his grave still remains in Llan Avan Vawr, with this inscription thereon—

HIC IACIT SANCTUS

SAVANS EPISCOPUS

Lewis Glyn Cothi has a poem containing his legend.

AIDAN, the son of Gwrwyw, the grandson of Urien Reged. It is not known whether this was Aidan Vrenin, Aidan the King, or Aidan Voeddog, that gave name to Llan Aidan, in Mon; or that church may have been dedicated to Nidan.

AILVYW, the son of Dirdan, whose mother was Danadlwen, the daughter of Ynyr of Caer Gawch.

AMAETHLU, the son of Caradog Vreichvras ab Llyr Merini. He is otherwise called Maethlu, of Carneddor, in Mon.

AMO: there is a Llan Amo in Radnorshire; Rhosyr, or Newborough, in Mon, is called Llan Amo in an old manuscript at Hengwrt, but it is called Llan Anno in the neighbourhood.

ANE, the son of Caw Cawllwg. There is a chapel called Coed Ane in Mon.

ANHUN, the handmaid of Madryn, the daughter of Gwrthevyr, or Vortimer, king of Britain.

* See Arch. of Wales, vol. ii. p. 26—30.

ARDDUN, stiled Penasgell, or Wing-head, the daughter of Pabo Post Prydain; she was the mother of Tysilio.

ARIANWAN, the daughter of Brychan, the wife of Iorwerth Hirvlawdd, and the mother of Caenog Vawr, to whom the church of Clog Caenog, in Denbighshire, is dedicated.

ARTHEN, the son of Brychan: he lies buried in Manaw, or the Isle of Man. There is a place, near Aberystwith, called Rhiw Arthen.

ARTHNE: the church of Cydweli, in Caermarthenshire, is called Llan Arthne.

ASA, the son of Sawyl Benuchel ab Pabo Post Prydain, whose mother was Gwenaseth, the daughter of Rhun Hael, of Rhyvoniog. St. Asaph and Llan Asa, in Flintshire, are named after him.

B.

BACH, the son of Carwed. It is said that Eglwys Vach, in Denbighshire, was built by him.

BAGLAN, the son of Dingab ab Nudd Hael ab Senyllt ab Cedig ab Dyvnwal Hen ab Ednyved ab Macsen Wledig, and whose mother was Tebri, the daughter of Llewddyn Luyddog of Din Eidyn in the North. Baglan lies in Coed Alun. Llan Vaglan, near Carnarvon, is dedicated to him; he had brothers, the founders of churches, called Lleuddad, Eleri, Tegwy, Tyvriog, and Gwytherin.

BERRYS: the church called Llan Verrys, in Denbighshire, is dedicated to him.

BEUNO, the son of Bugi, or Hywgi, ab Gwynlliw ab Glywis ab Tegid ab Cadell Deyvndlug; his mother was Teneu, or Perferen, the daughter of Llewddyn Luyddog of Din Eidyn, in the North. The monastery of Clynog, in Arvon, was founded by Beuno. There is a poem extant on his curious legend.

BIGEL: Llan Vigel, in Mon, is dedicated to him. Maen y Bigel, a rock in the sea, on the coast of Mon; also another, so called, near Enlli, or Bardsey Island.

BODA, otherwise called Bodvan, one of the sons of Helig ab Glànog, of Tyno Heli, whose land was overflowed by the sea, and forms the present Lavan Sands, near Bangor. The brothers of Boda were Aelgyvarç, Brenda, Brothen, Celynin, Gwynny, and Rhychwyn. Bodvan lies at Aber Gwyngyngreawdr, Upper Arllechwedd, in Arvon.

BRENDA, the son of Helig ab Glànog, of Tyno Helig.

“Gwir à ddywed Sant Brenda,

“Nid llai cyrchir drwg no da.”

True is what is said by Saint Brenda,

Not less is evil resorted to than good.

BRID, Saint y Brid, or St. Bride, to whom there are churches dedicated in the counties of Monmouth, Glamorgan, and Pembroke, and Radnor; she is otherwise called San Fraid, and San Fraid Leian. There are twelve churches dedicated to her in South Wales, and two or three in North Wales, but in the latter under the name of Fraid.

BROTHERN, the son of Helig ab Glànog of Tyno Helig, whose land was overflowed by the sea.

BRYCHAN, or Brychan Brycheiniog, the son of Anllech Goronog, King of Ireland; his mother was Marchell, the daughter of Teudrig ab Tithfalt ab Teithrin ab Tathal ab Amun Ddu, king of Greece. Brychan had three wives, namely, Eurbrawst, Rhybrawst, and Peresgri; his children are one of the three holy lineages* of the Isle of Britain; the other two are the children of Cunedda Wledig, and the children of Caw of Prydyn †.

The names of the Sons of Brychan :

- | | | | |
|-------------|---------------|-------------|------------|
| 1. Cynog | 7. Dyvnan | 13. Pabiali | 19. Cynin |
| 2. Cledwyn | 8. Gerwyn | 14. Llechau | 20. Dogvan |
| 3. Dingad | 9. Cadog | 15. Cynbryd | 21. Rhawin |
| 4. Arthen | 10. Mathaiarn | 16. Cynvran | 22. Rhun |
| 5. Cyvlevyr | 11. Pasgen | 17. Hychan | 23. Cledog |
| 6. Rhain | 12. Nefai | 18. Dyvrig | 24. Caian |

The Daughters of Brychan :

- | | | | |
|--------------|----------------|---------------|-------------|
| 1. Gwladus | 8. Eleri | 14. Tydiau | 20. Dwynwen |
| 2. Arianwen | 9. Lleian | 15. Elined | 21. Ceinwen |
| 3. Tangwystl | 10. Nevydd | 16. Ceindrych | 22. Tydvyl |
| 4. Mechell | 11. Rhieingar | 17. Gwen | 23. Envail |
| 5. Nevyn | 12. Goleuddydd | 18. Cenedlon | 24. Hawystl |
| 6. Gwawr | 13. Gwendydd† | 19. Cymhorth§ | 25. Tybie |
| 7. Gwrgon | | | |

* The Triad, which records the three holy families, may be found in the first volume of the CAMBRO-BRITON, p. 169. but, instead of Caw of Prydyn, as here mentioned, the chieftain, there joined with Brychan and Cunedda, is Bran ab Llyr Llediaith.

† Prydyn is the name generally applied to North Britain.

‡ Or Gwawrddydd.

§ Or Clydai.

BRYNACH: he is called Brynach Wyddel, or Brynach the Irishman, in the Triads. There is a church named after him in the county of Brecon.

BUAN, the son of Ysgwn ab Llywarch Hen.

[*To be continued.*]

ANCIENT LAWS.

THE PRIVILEGES OF THE MEN OF ARVON.

TO THE EDITOR OF THE CAMBRO-BRITON.

SIR,—The following copy of the Privileges of the Men of Arvon, with the curious reason for their being granted, is extracted from the text of the Laws of Hywel the Good, in a manuscript apparently written before the close of the twelfth century, as printed in the *Archæology of Wales*, vol. iii. p. 383. The manuscript is in the library of the Welsh school, in London. You will observe, that the translation is almost a literal one, and it is sent without any illustration, with a view of leaving you, Mr. Editor, to say what you may deem necessary.

There are other copies extant of these privileges; but whether any one of them has the eighth, which is a blank in this copy, I cannot recollect, and have not now the opportunity of ascertaining.

The reader will observe, that this document gives a quotation out of some verses by our celebrated bard Taliesin, which, it is to be regretted, are not now, most probably, in existence; and the subject of those verses, as the quotation seems to indicate, was the privileges here submitted to the notice of the reader.

HANESAI.

THE PRIVILEGES OF THE MEN OF ARVON*.

In former times was slain Elidyr the Courteous, a man of the

* Notwithstanding that a translation of these ancient and curious "Privileges" has already appeared in print, we gladly avail ourselves of this opportunity to present to our readers another, and, in some particulars, a more correct, version than that which has been published in the *Cambrian Register*; and we wish we could comply with our correspondent's sug-

North: and after he was slain the men of the North came here to avenge him. The following were the men, who came as their leaders,—Cludno Eiddyn, and Nudd the Generous, son of Senyllt, and Mordav the Generous, son of Servan, and Rhydderch the Generous, son of Tudawal Tutelyd; these came to Arvon*. And, in killing Elidyr in Aber Meweddus, in Arvon, they burnt Arvon, in excess of revenge. And after that, an armament was raised by Rhun, son of Maelgwn †, and the men of Gwynedd with him, and they came as far as the banks of the Gweryd, in the North; and there they remained long disputing who ought to take the lead through the river Gweryd ‡. Then Rhun dispatched a messenger to Gwynedd to ascertain who possessed the lead. Some said, Maeldav the Elder, chieftain of Pénardd, and adjudged it to the men of Arvon; Iorwerth, son of Madawg, by authority of record, assigned it to Idno the Old, that is, to the men of the black-headed posts §. And thereupon the men of Arvon went in the van, and they conducted themselves well there: and thus Taliesin sang—

Behold, by the heat of their blades,
With Rhun as a reddener of armies,
The ruddy men of Arvon becoming free ||.

gestion, by offering at the same time a satisfactory illustration of this singular document. But the remoteness of the age to which it relates, and the want of cotemporary information respecting it, necessarily lays bounds to our inclination in this particular. Arvon, the English reader should know, embraces, in a popular sense, the county now called Caernarvon, and implies the country opposite Mona, or Mon.—Ed.

* Of the four Chieftains, here mentioned, Nudd, Mordav, and Rhydderch are celebrated as the three “generous princes” of Britain, in a Triad, translated in the first volume of this work. The last mentioned is also often commemorated by the earlier bards for the possession of the same quality.—Ed.

† Maelgwn, Prince of Gwynedd, and finally of the Britons, died about 560; and his son Rhun reigned till 586. Consequently these “privileges” were granted to the “Men of Arvon” during the latter part of the sixth century.—Ed.

‡ This halting of the armament at the river Gweryd is a singular proof of the military etiquette of the ancient Britons, and of which we are not aware that any other memorial is in existence.—Ed.

§ The original words, here translated “black-headed posts,” are *pyst penddu*, the true signification of which it is now perhaps impossible to ascertain. The words appear, however, from the context, to have had a reference to the inhabitants of Arvon.—Ed.

|| The following is the original of this fragment of Taliesin,—

Then from the length of time that they remained in the war, their wives slept with their bond-servants; and for that reason Rhun gave them fourteen privileges.

The first is, precedence before a wife; namely, a man's precedence in his tame horses, his swine, his geese, and a car, with any two oxen he may like among his kine, and the careful of such furniture as he may choose.

The second is, the lead of Gwynedd in armaments.

The third is, that he pays not for his beast.

The fourth is, to settle the limits of the countries bordering upon Arvon.

The fifth is, if there be a dispute between two manors, of the nine that Arvon contains, that the seven shall determine the dispute of the other two, without the assistance of any person from another place.

The sixth, that there shall be no Serjeant therein*.

The seventh, that it shall be a free right of fishing in the three rivers that are there.

The eighth * * * *

The ninth, that they shall not be restrained to the nearest mill.

The tenth, that they may not drink half-brewed liquor.

The eleventh, that there is no abatement of their suits till the third word.

The twelfth, that there shall be no payment of guest horses, nor men on circuit†.

Cyglyu, wrth wres eu llavnau,
Gân Rhun yn rhudder byddinau,
Gwyr Arvon rhuddion yn rhyddâu.—

And it deserves to be remarked, that the words and mode of expression, employed in it, are at this day in common use, which adds one to the numerous proofs of the indestructibility (if we may so say) of the Welsh tongue.—ED.

* The Serjeant, or Rhingyll, is mentioned with much respect in the Laws of Hywel, wherein his privileges and duties are particularly defined. The name is still in use in Carmarthenshire, and is synonymous with an apparitor or summoning officer, attached to a Court of Justice. Hence the exemption of the "Men of Arvon" from the presence of this important character may have been of the same nature with the freedom from arrest claimed by certain privileged persons in these days.—ED.

† The exemptions, embraced in this "privilege," seem to have reference, in the first place, to the *arian y gwestvau*, or entertainment money, which the people paid in commutation for the provisions with which they were bound to supply the prince and his retinue on their journey, and, se-

The thirteenth, that they shall not be obliged to go to another lodging out of the hall.

The fourteenth is, that whosoever shall reside in it one day and a year, if he be a man of property, he becomes of the same privilege as a man of the country.

If there be any who question any of these privileges, the college of Bangor and that of Beuno are to defend them*.

ANTIQUITIES.

I. DRUIDICAL MONUMENT IN GUERNSEY.

WE insert, with pleasure, the following communication respecting a supposed Druidical relic in the Island of Guernsey, though it does not appear, that the Druidical character of the monument in question has been ascertained with a precision sufficiently satisfactory. However, as the investigation of the antiquities of the Cymry, of whatever country, forms a leading object of this work, all inquiries, tending, however remotely, to this end, cannot fail to be welcome to the pages of the CAMBRO-BRITON. For this reason, our Guernsey Correspondent's Letter merits a grateful acknowledgment; and we should be glad, if, at a future opportunity, he could supply us with some less equivocal proofs of the peculiar character which he ascribes to this remnant of ancient days, by comparing it with such others as are acknowledged to be of Druidical origin. In the mean time we recommend the example he has offered to general imitation, since it is only by the hearty and patriotic co-operation of our readers, in this, as in every other, branch of our inquiries, that we can hope to arrive at any satisfactory result.

condly, to the gifts customarily bestowed upon bards and musicians in their triennial circuit, or *cyleh clera*. Both these ancient customs are particularly specified in the Laws of Hywd, a translation of which was commenced in the last volume of the CAMBRO-BRITON.—ED.

* The colleges of Bangor and Beuno were founded respectively in the years 525 and 616, the former by Deiniol, son of Dunawd ab Pabo, or, according to some, by Maelgwn, and the latter by St. Beuno, the founder of several other religious institutions in Wales. Bangor still retains its original name; and the college of Beuno is now called Clynog Vawr.—ED.

TO THE EDITOR OF THE CAMBRO-BRITON.

SIR,—The CAMBRO-BRITON, which was introduced to me soon after its commencement, afforded me so much pleasure (for I ever took an interest in ancient British affairs), that it is now regularly supplied to me by the first conveyance immediately after its publication.

The following account of a curious monument, discovered some time since on this Island, may probably be worth inserting in your excellent work, which would oblige

Your's, &c.

Guernsey, June 23, 1821.

LOUIS JOS. DE CAISNE.

ON the top of a hill about one mile from the Vale Church, on the border of the sea, on this Island, stands one of those remarkably curious remains of the primitive religion of Gaul and Britain, viz. that of the Druids, and the only thing of the kind to be found in the Island.

The discovery of this monument was in consequence of a plan in contemplation to build a tower on the spot, in digging for the foundation of which this discovery took place; and it was, by order of Sir John D'Oyle, immediately cleared of the sand and earth, which covered it, and the project of building a tower was then relinquished.

The monument is composed of rough granite stones, in number eighteen, of which fourteen are erect, about six feet above the surface; the other four compose the whole of the roof, and are of an immense size. On the within side the stones are perfectly smooth, and, on the out-side, rounded. The flooring is composed of remarkably curious small pebble stones, the whole of which, being nearly of one size, are about three inches long and one in diameter, and remarkably regularly set.

The entrance is at the narrowest end, and a person may enter by stooping, it having been filled up, in a great measure, by the sands and washing of the sea.

It has not yet been ascertained what depth these stones are in the earth; but this much is certain, that there is, at least, as much length within the earth as without.

It may be observed, that this monument is surrounded by a kind of wild rose, which supplies the place of grass. These are in general of the height of three inches, and of a fine straw colour. The rose itself is particularly large, and its leaves remarkably small.

THE following letter of Argus, which relates to the inscription recently discovered at Pentravoelas, and of which a fac-simile appeared in the last volume, is inserted, not because we assent implicitly to the propriety of his interpretation, but because, as he justly observes, a variety of conjectures may tend to elicit the truth; we cannot help premising, however, that ARGUS appears to be in error with respect to the letter in the first line, which he calls S., and which seems obviously to be an E., corresponding with the same character in other ancient inscriptions; and it deserves also to be noticed, that it bears no resemblance to the letter, acknowledged to be an S., in the word EJUS, in the last line.

II. INSCRIPTION AT PENTREVOELAS.

TO THE EDITOR OF THE CAMBRO-BRITON.

SIR,—IN the last volume of the CAMBRO-BRITON, page 410, there appeared a *fac-simile* of an Inscription discovered at Pentrevoelas, in Denbighshire. I was much gratified with the opinions of the two learned antiquarians on the subject.—P. B. W. decyphered it “*Brohomael*, or *Brockmael*, hic jacit et uxor ejus Canne;” but the letters I. A. T., at the commencement of the second line, were left out. Mr. W. O. Pughe added the three preceding letters to *Brohomael* (or it may be read *Brychymael*), which renders it *Brychymaeliat*; but, after all, the letter S., in the first line, is overlooked*. Independent of this, the word *Brychymaeliat*, which signifies a descendant of *Brychmael*, must be allowed to be rather too ambiguous, according to the simple and plain style of the ancient inscriptions. The Inscription, I grant, cannot, with certainty, be decyphered at this distance of time, without some information respecting the event; but, however, as reiterated conjectures sometimes bring out the truth, permit me to offer another to the list; “*Brych. o Mäslliat hic jacit et uxor ejus Caune*,”—*Broch* or *Brych*, an abbreviation of *Brychan*, and *Mäslliat*, probably a corruption of *Maesllwyd*. Hence the Inscription might be read—“Here lies Brychan of Mäsllwyd and his wife Caune;” and, as it has been a prevailing custom amongst the Welsh, from time immemorial, to be nominated after their places of residence, so far may this interpretation lead to a farther inquiry.

May, 1821.

ARGUS.

BIOGRAPHY.

OWAIN GLYNDWR*.

And he was once the glory of his age,
 Disinterested, just, with every virtue
 Of civil life adorned—in arms excelling:
 His only blot was this, that, much provoked,
 He raised his vengeful arm against his sovereign.

THOMSON.

OWAIN VYCHAN, or Vaughan, usually called Glyndwr†, was born on the 28th of May, 1349, “a year,” we are informed, “remarkable for the first appearance of the pestilence in Wales, and for the birth of Owain Glyndwr.” He was a lineal descendant from the princes of Wales, and lord of considerable possessions, near Corwen in Merionethshire. He received his education in England, and appears to have been admitted a student in one of the Inns of Court. But he soon quitted the profession of the law for one more congenial with

* This biographical sketch of the celebrated Welsh chieftain is from the same pen as the account of his revolt, which appeared in a former Number (vol. ii. p. 448): a circumstance, which we think it proper to intimate, on account of the coincidence in some particulars between the two sketches, which might, otherwise, be ascribed to a wrong cause. On the former occasion the writer dwelt only on a detached part of the hero's life, of which he has now given, and with considerable felicity, a more comprehensive view. Perhaps, however, it might yet be possible, from the remains of the Bards of Glyndwr's time, and especially of those who partook of his princely patronage, to raise a biographical monument to our hero still more worthy of his renown. A few interesting particulars, derived from this source, and relating more immediately to Glyndwr's place of residence, may be found in the first volume of this work, 458 *et seq.*—ED.

† The family name of this hero was Vychan, or Vaughan; he is styled Glyndwr from his patrimony of Glyndyvrwy, or the Bank-side of the Dee. No name, perhaps, has been so variously spelt. He is called indifferently, Glendour, Glendowr, Glendower, Glyndour, Glyndower, and Glyndwr. In one statute (4 Henry IV. ch. 34) he is described as “Owen ap Glyndourdy, traitour a nostre Sr. le roy.”

‡ M.S. *penes* Mr. Lewis Morris. Holinshed relates a circumstance attending the birth of this chieftain, which is intended, doubtless, to bear some allusion to his sanguinary and turbulent career; “Strange wonders,” he says, “happened at the nativity of this man, for the same night that he was born all his father's horses, in the stable, were found to stand in blood up to their bellies!”

his ardent and sanguine disposition; and, during the tumults, which agitated the country in the reign of Richard the Second, he did not remain an inactive spectator, but espoused the cause of the king, to whom he was sincerely and affectionately attached; and, as a reward for his loyalty, he was created a knight, and appointed *scutiger*, or squire of the body, to that monarch. When Richard was deposed, Owen retired to his estates in Wales, deprecating and lamenting the downfall of his beloved master.

At Glyndyrdwy, then, four centuries ago, lived this Cambrian hero, dispensing numerous blessings amongst his happy and devoted tenantry; and probably with no loftier wishes than those of contributing to the comfort and happiness of his dependants. But he was roused from this peaceful inactivity by oppression unendurable by a Briton. Lord Reginald Grey of Ruthin, whose lordship was contiguous to Glyndyrdwy, wishing to confine his neighbour within the bounds of the Dee, claimed the hills on his side the river, and took possession of them, although they had long been the property of the Glyndwr family. This unjust seizure produced a suit in the courts of law, in which the Welshman obtained a restitution of his lands; and Lord Grey became, in consequence, his most inveterate and deadly enemy.

On the accession of Henry the Fourth to the crown, Grey, relying on the favour and protection of his monarch, again seized the lands, which had been legally awarded to Owen; and, when the latter laid his case before the Parliament, he obtained no redress, nor was his application even noticed. This contumely was aggravated by an insult of greater, and, eventually, of fatal consequence. When Henry went on his first expedition against the Scots, Owain was to have accompanied him with a certain number of his retainers. A writ of summons for this purpose was entrusted to Lord Grey, who designedly and rashly withheld it till the time for Owain's appearance had elapsed; and it was impossible for him to obey the royal mandate. Grey represented his absence as an act of wilful, and, therefore, of traitorous, disobedience; by which wicked and treacherous transaction he procured from Henry a grant of all Owain's lands; the knight himself being, at the same time, declared a traitor. This was not to be patiently

endured by the aggrieved and choleric Cambrian; and a short time from this period saw Owain Glyndwr with a trusty and gallant band of Britons, spreading fire and desolation through the territory of the presumptuous Grey. He soon recovered the lands of which he had been so unjustly deprived, and, actuated by the *lex talionis*, took possession of a large portion of the domains of his enemy. Nor did the consequences rest here. Ambition now entered the mind of the infuriated Chieftain; he called to his recollection his high and princely lineage, and, directing his arms to a nobler cause—the freedom of his country,—involved both nations in a war, which lasted some years, sacrificed many thousand lives, and drenched both countries in blood.

Although the Welsh were at first despised as a bare-footed rabble*, and their disaffection ridiculed, they were soon found to be a formidable and dangerous enemy. The intelligence of Glyndwr's retaliation on Lord Grey no sooner reached the court, than the king immediately dispatched some troops, under the command of that nobleman and the Lord Talbot, to chastise him; and they arrived with such speed and diligence, that they nearly succeeded in surrounding his house before he gained intimation of their approach. He contrived, however, to escape into the woods, where he did not long continue; but having raised a band of men, and caused himself to be proclaimed Prince of Wales on the 20th of September, 1400, he surprised, plundered, and burnt to the ground, the greater part of the town of Ruthin (the property of Grey) at the time when a fair was held there. Having achieved this, he retired to the mountain-fastnesses, and directed his attention to the speedy augmentation of his forces.

The disturbance in the Principality had hitherto been chiefly considered as a private quarrel between Grey and Glyndwr, and the government did not appear to be much concerned as to

* John Trevor, Bishop of St. Asaph, foreseeing the danger of driving it to desperate measures a person of Owain's interest, spirit, and abilities, advised more temperate proceedings, adding, that Owain was by no means a despicable enemy, and that the Welsh would certainly be provoked into a general insurrection; his advice was rejected, and he was answered by an English nobleman in the House of Lords, "*Se de illis scurris nudipedibus non curare.*" Pennant, vol. iii. p. 319, and Barrington's Observations on Ancient Statutes,

its issue. Now, however, it assumed a more serious aspect, and became altogether a national contest. The proclamation, issued by Owain, alarmed Henry, who determined to march in person into Wales, to curb the boldness of the rebel chieftain, and to crush, if possible, a revolt daily becoming more extensive and momentous. For this purpose he assembled his troops, and hastened into Wales. But Glyndwr, whose forces were not yet sufficiently powerful, retreated to the hills of Snowdon, and Henry was compelled to return to England without obtaining any material advantage.

That the Welsh might have no plea of undue severity to urge, the king, on the 30th. of November in the same year*, (1400), issued a proclamation, offering to take under his protection all Welshmen, who would repair to Chester, and there make submission to his son Henry; after which they should be at full liberty to return to their respective homes. Few, however, availed themselves of the monarch's clemency. The martial spirit of the Welsh was once more kindled into action; and Glyndwr soon found his cause espoused by numbers of his countrymen. Multitudes from all quarters flocked to his standard, and contributed to make him a most formidable opponent—so formidable, indeed, that Henry, notwithstanding some very urgent affairs which had detained him in the capital, resolved to march again into Wales, and, entering the Principality about the beginning of June, 1401, he ravaged the country in his progress, but was finally forced to retreat, his men suffering severely from fatigue and famine.

The misfortunes which befel the king, greatly encouraged the rebels, and a comet, which ushered in the year 1402, infused new spirit into the minds of a superstitious people, and

* Henry had previously, on the 5th of this month, escheated all Glyndwr's estates, and made a grant of them to his own brother, John, Earl of Somerset, in whose hands, upon the reverses of Owain, they continued for some time. Thirty-three years, however, after the original grant, Sir John Scudamore, who had married Alicia, daughter and heiress of Glyndwr, brought an action for the recovery of them, but was successfully opposed by the Earl of Somerset, then a prisoner in France. This happened in 1433: upon the attainder of the Duke of Somerset, however, in 1463, the possessions of Glyndwr were alienated from that family, and, after passing through various hands, are now the property respectively, of Sir W. W. Wynn, Bart. and of Gruffydd Hywel Vaughan, Esq. as mentioned in a subsequent part of this sketch.—Ed.

imparted additional vigour to their exertions. A victory, also, which Glyndwr obtained, about this time, over a powerful band commanded by Lord Grey, strengthened their hopes of success, and gained the Chieftain many friends and followers. By this event Grey fell into the hands of the insurgents, and was secured in close confinement, till a ransom of 1000 marks, and a promise to marry one of the Chieftain's daughters, released him from captivity*.

The Welsh patriot now extended his designs, and plundered the domains of such of his countrymen as were inimical to his interests, spreading fire and sword through the lands of his opponents. He revenged, also, in some degree, the indignities inflicted on the unfortunate Richard. John Trevor, Bishop of St. Asaph, who had voted for the deposition of that king, became a marked object of his resentment; and the cathedral, episcopal palace, and canon's house, belonging to his see, were completely destroyed. His ravages became now so considerable and were so fearlessly committed, that Henry was once more compelled to march into Wales; and, to insure success, it was determined that the English army should enter the Principality in three different quarters. The rendezvous of the first division, headed by the king in person, was to be at Shrewsbury; that of the second, under the joint command of the Earls of Stafford and Warwick, and the lords Abergavenny, Audley, and Berkeley, at Hereford, and that of the third, under the direction of Prince Henry, at Chester: the forces were to be assembled at each place by the 27th of August.

Owain beheld these formidable preparations without dismay, and continued to devastate the country, destroying the principal towns in Glamorganshire,—the inhabitants of that district having refused to embrace his cause, and receiving from all other parts of Wales fresh succours and supplies.

At the time appointed, Henry and his generals advanced towards the Principality; and Glyndwr, too prudent to hazard an engagement with a force so superior in every respect to his own, again retired to the fastnesses among the mountains,

* His release, however, was not effected till Henry appointed a Commission, dated the 10th of April, 1402, empowering Sir William de Roos, Sir Richard de Grey, Sir William de Willoughby, Sir William de la Zouch, and six other persons to treat with Owain about the ransom, when the sum, specified in the text, was agreed upon, and his Lordship liberated.

driving the cattle from the plains, and destroying every means, by which the enemy could procure food for themselves, or forage for their horses.

The Scots now took advantage of the king's absence from the capital, and, under the command of the renowned Douglas, invaded England with an army of 13,000 men. It is probable that they acted in concert with the Welsh. Both nations had been rendered tributary to the English,—both entertained a common hatred for their conquerors,—and both had groaned under their oppressive domination. Be this as it may, the revolt in the North was of no small advantage to Glyndwr; for this event, and the adverse state of the weather, contributed to compel Henry once more to relinquish his design of reducing the Welsh rebels; and for the third time he quitted the Principality, without having accomplished any part of his purpose.

Three times did Henry Bolingbroke make head
Against the Welsh: thrice from the banks of Wye,
And sandy-bottom'd Severn, did they send
Him bootless back, and weather-beaten home.

About this time, also, the powerful and wealthy family of the Percies conspired to throw off its allegiance to Henry. A dispute between the Earl of Northumberland and the King, respecting the exchange of some prisoners, appears to have been the primary cause of this disaffection; and, perhaps, the desire of becoming entirely independent, might have contributed in no small degree to the same effect. At all events this family and its numerous adherents joined Glyndwr, and added very materially to the power of the Welsh. The rebels gained another important ally this year, Sir Edmund Mortimer, whom Glyndwr had taken prisoner in an action with the English. He procured the alliance of this knight by insinuating that it was in his power to seat him on the throne of his ancestors,—a temptation not to be withstood by the youthful captive,—and Glyndwr and the gallant Percies entered into a confederacy to overthrow the house of Lancaster, and to advance to the sovereignty of England the descendant of the princes of the house of York. So confident were the rebel Chieftains of success, that they determined before hand to divide the empire between

them, so that, when they had subdued their opponents, no discord might arise as to a division of the booty. Henry Percy was to possess the district north of the Trent; Sir Edmund Mortimer all the country from the Trent and Severn to the eastern and western limits of the island; and Glyndwr, the whole of Wales westward from the Severn.

It was on this occasion that Owain to animate his followers, reminded them of the ancient prophecy, which predicted the fall of Henry, under the name of *Moldwarp*, or, "cursed of God's own mouth;" and, to revive those pleasing and heroic sentiments, which are always associated in the mind of a Briton, with the achievements of the mighty Uthyr Pendragon, (the father of the immortal Arthur), he adopted the title of the Dragon; Percy was styled the Lion; and Mortimer the Wolf; and now, in the meridian of his glory, he assembled the states of the Principality at Machynlleth in Montgomeryshire, where he was formally crowned, and acknowledged Prince of Wales*.

At this assembly the newly-crowned prince narrowly escaped assassination. A gentleman of Brecknockshire, called David Gam, (afterwards knighted for preserving the life of Henry the Fifth at the battle of Agincourt) was among the Chieftains who attended the coronation of Glyndwr. He had been long in the service of Bolingbroke, and, notwithstanding his relationship to Owain (for he married one of his sisters), was firmly attached to the king. Instigated by his attachment to Henry, or, as some say, by the personal exhortations of the monarch himself, he formed the base design of murdering his prince and brother-in-law. His plot, however, was timely discovered, and he was immediately arrested and imprisoned. He would have met with the punishment due to the crime he meditated, had not the prince's most zealous friends exerted their influence in his behalf. He was pardoned, therefore, on conditions that he would adhere in future to the common cause of his country,—a condition he had no opportunity of observing, as he was kept in rigid confinement till the rebellion was quelled.

The affairs of Owain now bore so prosperous an aspect, that

* The building, now converted into a stable, in which this memorable synod was convened, is still to be seen.

Charles, king of France, entered into an alliance with him*, and compensated in a slight degree for the loss of the gallant and high-spirited Hotspur, who fell in the battle of Shrewsbury, about a year before. But he did not reap any very extensive advantages from this union. When it was contracted he appears to have arrived at the very acmé of his career, and the crisis was any thing but favourable. Although fortune had hitherto smiled upon him, the time was not far distant when he was to experience her capricious mutability; and, in an engagement between a party of his adherents (in number about 8,000) and some English troops, the former were defeated with the loss of nearly a thousand men. To repair this misfortune Glyndwr instantly dispatched his son Gruffydd with a strong force, and another battle was fought five days afterwards at Mynydd y Pwll Melyn in Brecknockshire, when the Welsh again sustained a defeat; the prince's son being taken prisoner, and his brother Tudyr slain. The latter resembled the prince so closely, that it was at first reported that Glyndwr himself had fallen; but, on examining the body, it was found to be without a wart over the eye, by which the brothers were distinguished from each other.

After this defeat many of the Patriot's followers deserted him, and he was compelled to conceal himself in caves and desert places, from which he occasionally ventured forth to visit a few trusty friends, who still adhered to him, and who supported him with food and other necessities†.

It is possible that our Chieftain's career would have terminated without further hostilities, had not his new ally, the king of France, afforded him assistance. A fleet carrying an army of 12,000 men, sailed from Brest, and reached Wales after a favourable voyage. But this succour, seasonable and liberal as it was, served only to prolong the war, without being eventually of any important service. Glyndwr never recovered the

* This treaty is dated from Dolgella, in right royal stile: "Datum apud Dolgellum, 10 die menses Maii, 1404, et Principatus nostri quarto;" and begins "Owenus, Dei gratia, Princeps Walliæ, &c."

† There is a cavern, near the sea-side, in the parish of Llangelynin, in Merionethshire, still called *Ogov Owain*, or the Cave of Owen; here the Prince is said to have concealed himself, being secretly supported by Ednyved ab Aron, the representative of the royal tribe of Ednywain ab Bradwen.

defeat of Mynydd y Pwll Melyn. From that time he acted chiefly on the defensive, or meditated nothing more than marauding excursions: his followers were daily forsaking him, and he was at length obliged to seek refuge among the mountains, from whence he never emerged to perform any exploit of consequence. Notwithstanding his ill fortune, however, he was still considered so terrible an enemy, that Henry the Fifth condescended to propose terms for a cessation of hostilities, and a treaty to this effect was concluded a short time before his death,—which happened on the 20th of September, 1415,—and afterwards renewed with his son Meredydd, on the 24th of February in the year following*.

The most prominent features in the character of Owain Glyndwr were boldness and activity, ambition, bravery, and no small portion of military skill. Hospitable to profuseness†, the patron and liberal encourager of bards‡,—eager and faithful in his friendship—unforgiving and revengeful in his enmities—patriotic, enthusiastic, and irascible—in him were combined all the characteristics of the warm-hearted Cambro-Briton; and his gallant spirit, undaunted and unsubdued to the last, achieved those exploits, which are familiar at this day to

* This contradicts the general opinion that the Cambrian Patriot died in extreme distress; it was immediately after the defeat of Mynydd y Pwll Melyn that he experienced those calamities usually attributed to a later period of his life, and we have every reason to suppose that he died, weakened, indeed, in spirit, but unsubdued. [He died in Herefordshire, at the house of one of his daughters: Rapin says, that he did not die till the year year 1417, but the Welsh accounts, to be preferred in this case, place the event in 1415, as above stated.—Ed.]

† Speaking of his hospitality, one of the old Welsh poets (Iolo Goch) relates, that within his mansion were nine spacious halls, each furnished with a ward-robe containing clothing for his retainers; on a verdant bank, near the castle, was a wooden building, erected on pillars and covered with tiles, it contained eight apartments, designed as sleeping-chambers for such guests as graced the castle with their company; in the immediate vicinity was every requisite for the purposes of good eating and drinking; a park, well stocked with deer, a warren, a pigeon-house and heronry, a mill, an orchard, and a vineyard, with a preserve well filled with pike, trout, and salmon. The hospitality of the Chieftain was so boundless, says the bard, that no one could hunger or thirst in his house.

‡ The Rev. Evan Evans in his “*Dissertatio de Bardis*,” thus speaks of Owain’s liberality to the then persecuted race of poets; “*Hoc ævo multi claruere Bardi, inter quos Iolo Goch, (Iolo the Red) Oweni magnificentiam et victorias ad sydera tulit; fuit enim Owenus Bardorum fantor et Mæcenas, et eos undiquaque ad aulam liberalitè provocabat.*” p. 89.

the mountain peasant of Merionethshire. He was deeply imbued, too, with the superstition of the times. The fearful omens, which were supposed to have happened at his birth, had, no doubt, considerable influence on his future life. At *his* nativity, he informs us,

The front of heaven was full of fiery shapes;
 The goats ran from the mountains, and the herds
 Were strangely clamorous in the frightened fields.
 These signs have mark'd me extraordinary,
 And all the courses of my life do shew,
 I am not in the roll of common men.
 Where is he living, clipp'd in with the sea,
 That chides the banks of England, Scotland, Wales,—
 Who calls me pupil, or hath read to me?
 And bring him out that is but woman's son,
 Can trace me in the tedious ways of art,
 And hold me pace in deep experiment?

Shakespeare, indeed, has glowingly delineated the portrait of this extraordinary man. His belief in supernatural agency,—nay more, his exulting boast that *he* could “call spirits from the vasty deep,” and his ill-constrained choler at the taunts of the provoking Hotspur, are admirable illustrations of what we may suppose to have been the character of the Cambrian Chief; and, although, in this enlightened age, we cannot but regard with detestation the cruelties he often committed on those who fell into his hands, yet we must admire his heroism, and admit that his incitement to arms, in the first instance, was a just and powerful extenuation of the illegality of his conduct. But it is of little importance now, whether he was justified or not in the course he pursued. Years have rolled on, and repaired the ravages which he committed;—the bones of his brave warriors have mouldered into dust,—and no traces of his valiant exploits remain, save such as tradition will supply in the minds of his admiring countrymen*.

MERVINIUS.

* The Vaughans of Nannau, Hengwrt, and Rug, in Merionethshire, all branches of one family, are lineally descendants of Glyndwr; and Gruffydd Hywel Vaughan, Esq. of Rug, possesses now a large portion of those domains which once belonged to his ancestor. This gentleman has also in his possession an elegant and highly-prized memorial of the Chieftain: it is a

EXCERPTA.

LANGUAGES OF BISCAY, IRELAND, AND THE ISTHMUS OF DARIEN.

OUR readers will not perhaps have forgotten the principle, upon which we proposed to publish an occasional article under the head of *EXCERPTA*, as explained in p. 101 of the last volume. This was more particularly to preserve, in a work appropriated to their reception, such fugitive essays as were before only to be found amongst an heterogeneous mass of uncongenial matter : among other works of this description, the Magazines, and particularly the more early ones, occupy a prominent place, and from which therefore we derive our best hope of these occasional gleanings. The following *excerptum*, it will be seen, is taken from the source alluded to, and GWILYM is entitled to our best thanks for this second instance of his friendly readiness to promote our views. With respect to the *excerpt* itself, the opinions of the writer may be considered somewhat problematical ; and certainly the instances he adduces of the consanguinity of the various languages are not always sufficiently conclusive, to say nothing of the verbal inaccuracies into which he has occasionally fallen. But the subject will still be allowed to be extremely curious and well worthy the investigation of the Celtic student. It has, indeed, already undergone the partial, though, we think, prejudiced, examination of the learned Gen. Vallancey* ; but much

case, containing a dagger, knife and fork ; the three are in the same sheath but each in a separate compartment, richly ornamented with silver ; the knife and fork are rather slender, and the dagger is about 17 inches long, 12 of which constitute the blade, which tapers to a point ; at the end of the handle is the family coat of arms—a Lion rampant, and three Fleur-de-lis, very curiously and neatly engraved. The principal part of the handle is inlaid with black and yellow wood and hooped with silver ; the haft is a piece of the same metal : the knife and fork are obliged to be sheathed first, when the hilt of the dagger covers them, consequently the latter must be drawn first. In these days of form and ceremony it is some consolation to know, that the worthy proprietor of Nannau, Sir Robert Vaughan, has not departed, as far as hospitality is concerned, from the steps of his heroic ancestor ; long may he live to exercise that benevolent hospitality which so well becomes the genuine Welsh gentleman !

* See his “ Essay on the Antiquity of the Irish Language,” in which he strenuously denies the existence of any affinity between the Irish and the Biscayan : but this treatise, it must be owned, is full of hypotheses.—ED.

remains to be done, and it is scarcely necessary to add, that the CAMBRO-BRITON will always be open to any judicious speculations upon the subject.

TO THE EDITOR OF THE CAMBRO-BRITON.

SIR,—In the second volume of the CAMBRO-BRITON, page 350, you favoured me by the insertion of a curious *excerptum*; the following, which is from the same source, you will probably deem not less interesting, and worth re-printing in your valuable Miscellany.

Your's, &c.

London, August 27th, 1821.

GWILYM.

“*To the Editor of the Gentleman's Magazine.*”

August 8th, 1759.

“MR. URBAN,—In the Magazine for last September, p. 436, you gave us an account of a book entitled “Some Enquiries concerning the first inhabitants, language, learning, and letters of Europe,” and some remarks on an anecdote, which you then extracted from it, appeared in your next Magazine, p. 482: the design of the anecdote was to prove a most surprising likeness, or rather sameness, in the language of Biscay and Ireland, and that of the remarks to insinuate that they had probably no resemblance at all. Neither the enquirer, however, nor the remarker, was sufficiently acquainted with the subject to give a satisfactory account of the matter; this I am the more surprised at, as it is a point long since determined by writers, whom I don't see how the enquirer could avoid consulting, if he intended to prosecute his enquiries with success.

“No books can promise greater assistance to a person, who has chosen, for his subject, the first inhabitants, language, learning, and letters of Europe, than those which treat professedly of some one or more of the ancient languages of Europe; but, if the enquirer had been acquainted with many of these, he could scarcely have been at a loss for the affinity which exists between the languages of Biscay and Ireland. Among the books, which he ought to have been no stranger to, on this occasion, I shall only mention Mr. Edward Lhuyd's *Archæologia Britannica*, (printed at Oxford in 1707,) as this one volume says enough of the languages in question to have prevented the appearance of the anecdote.

“For my part, I am so little used to speculations of this nature, that I should never have interfered in the present dispute, if any person, tolerably qualified for doing it, would have set the matter in its true light; but, as I have hitherto expected this in vain, I now venture to send you the following hints.

“Mr. Lhuyd justly observes (*Arch. Brit.* p. 269.) ‘that there is nothing in which languages more generally agree than in the *numbers*, and yet, (says he) except in one or two words, we find no agreement, from 1 to 10, in the Basque, or Cantabrian, with any other European language;’ a sufficient proof that the languages of Ireland and Biscay are not much alike as the anecdote supposes.

“What likeness there really exists between them Mr. Lhuyd has, in his preface, attempted to discover; it was his opinion, that the present Irish are partly descended from a Spanish colony, and he has endeavoured to support it by observing, that on perusing the New Testament, and some MS. papers, written in the Biscayan tongue, he was satisfied of the affinity of *one part* of the Irish with the ancient Spanish. On this occasion he selects 100 Irish words and compares them with as many Biscayan, which he supposes to agree so well with them in sound and signification, as to render it probable, at least, that they have the same original.

“As no one can be a proper judge of this specimen of the likeness of the two languages, who is a stranger to the book in which it is found, I refer those who are desirous of seeing it, to the book itself: on the whole, however, it appears from it, that the resemblance in question is a distant one, and (in my opinion) such as might be easily accounted for, without supposing a colony from Spain to have settled in Ireland. Certain I am, it is such, as proves it far enough from possible, for a Biscayan and an Irishman to understand each other, who are unacquainted with any but their respective languages. Nor do I think it evident, that the language of Biscay is remarkably nearer to the Irish than the Welsh, Cornish, or Armoric.

“In one or other of the languages just mentioned I have endeavoured to find words which are probably of the same original with the Biscayan words proposed by your correspondent C. D. Whether I have succeeded or not every reader must determine for himself, and he will also be able, from the specimens here given, to form some kind of judgment how far the likeness is

peculiar to the Irish, for I shall mention the parallel words in each language, when any such occur*.

B. Andria—Eng. Woman: I. Aindear, both akin to G. *arn̄*
acc. *ard̄a*

B. Bi.—Eng. Two: L. Bi, Bis: I. Beit: Eng. Both

B. Echea, Etche: Eng. House: C. Tohyi: I. Teagh: W. Ty
and A. Ti

B. Edera: A. Dereat: Eng. Handsome

B. Gorri: W. Gwridog: I. Ceara: Eng. Red

B. Guison: C. Guag: Eng. Man

B. Ibay: E. Avin: W. Avon: I. Avan: C. Auan

B. Itturi, Ytturia, Ithuria, a spring, fountain, or well, probably
related to Ahuedhur, Duor, Dur, which have the same
meaning and original as G. *vd̄w̄g*: C. Dour: I. Dovar: W.
Dwvr: Eng. Water

B. Oddola, Odda, Blood: W. Uaed, Guaed: C. Guyd: W.
Gwaedlyd: Eng. Bloody.

B. Sarra: Eng. Odd: possibly the same with I. Sean: for
the Bisciaeners, says Lhuyd, seem to have affected the
letter R. beyond all other Europeans, as we find in the Bod-
leian Library, by their New Testament, wherein I observed
that, in Latin words, they frequently changed the L. and N.
into R. as in L. Cœlum, B. Cern: L. Oleum, B. Orisa: L.
Argentum, B. Urreguria: L. Anima, B. Arrimea: L. Senex,
Sené, B. Sarra.

“I cannot find that the other four words, proposed by C. D.,
resemble any in the Irish or British languages; but, I think it
pretty evidently appears, from the specimen already given, that
there was some affinity between the most ancient languages of
Spain and the British Islands. What inferences are to be drawn
from hence I leave others to determine.

“And now, Mr. Urban, having said so much of the likeness of
the old Spanish to the most ancient languages of these kingdoms,
I cannot forbear taking notice of a more surprising affinity be-
tween the last mentioned languages and that spoken by the natives
of the Isthmus of Darien, in America. For my knowledge of

* Here the writer, in the original, desires the reader to notice that in the
following list of words, A. will stand for Armoric; B. Bisciaian; C. Cornish;
D. Darien; E. Erse; Eng. English; G. Greek; I. Irish; L. Latin; M.
Manx; S. Syriac; and W. Welsh.—G.

this I am indebted to the Rev. David Malcolme, who, about twenty years ago, published a number of small detached pieces, which I have seen bound up together, under the title of ‘An Essay on the Antiquities of Great Britain and Ireland.’ They seem chiefly intended to procure encouragement for a larger work of the kind, but perhaps were not very likely to answer this purpose: there are, however, some things in them which are really curious, and among these I reckon what he has said of a passage in Wafer’s History of the Isthmus of America: ‘My knowledge of the Highland language’ says Wafer, ‘made me more capable of learning the Darien Indians’ language, when I was among them, for there is some affinity in the pronunciation, not in the signification, but in the pronunciation, which I could easily imitate, being spoken pretty much in the throat, with frequent aspirates, and much the same sharp or circumflex tang or cant.’ But, though Wafer could see no likeness with respect to the meaning of the words in the Darien and Highland languages, yet, from the specimen he has given of the former, (containing about twenty-four different words) Mr. Malcolme has been able to discover one.

“This gentleman, it must be owned, is too sanguine; for there is but one word in the specimen which is not, in his opinion, related to some word or other in the Irish, or its sisters, the Welsh, Cornish, or Armoric; but, without going such lengths, and indeed, without the assistance of fancy, there appears a greater likeness than one could possibly expect in the languages of people so remote from each other as the inhabitants of Darien and the British Islands.

“As I do not know that this subject has been treated by any but Mr. Malcolme, and his book is in but few hands, I imagine the following illustration of it will be acceptable to many of your readers.

D. *Caapal*, a hammock: I. *Caba*, a cloak; and not only our Highlanders, (says Malcolme,) but the Americans and Africans use their cloaks for coverings by day and for beds by night: however this may be, we find I. *Cuchliachail*, a bed-room

D. *Copal*, drink: I. *Ceobach*, drunkenness

D. *Cotchah*, sleep: W. *Cwsg*: I. *Codaltach*, sleepy

D. *Doolah*, water: I. *Tuil*, a flood: W. *Dwvr*, water

- D. *Eenah*, to call or name: W. *Enwi*
 D. *Eetah*, to get or receive: I. *Ed*.
 D. *Mamabah*, fine: I. *Maith neab ba* (or according to Malcolme, *ma ma ba*,) i. e. good, good, good
 D. *Nanna*: I. *Naing*, or *Nain*: W. *Mam*, mother
 D. *Nec*, the moon: M. *Nest*: I. *Re*
 D. *Neenah*, a girl: Mr. Malcolme says, the Scotch and Irish frequently use a word in this sense which they pronounce *Neean*
 D. *Pa*, an interrogative: W. *Pa*
 D. *Ponooh*: I. *Bean*, a woman
 D. *Tautah*: W. *Tad*: A. *Tat*: C. *Taz*, father

"There are perhaps other words in the specimen which might be properly enough produced on this occasion, but the instances I have given, appear to me the most remarkable, and are, I believe, sufficient to prove a real affinity between the language of the Darien Indians and those which anciently prevailed in the British Islands.

"I have written the Darien words exactly as Mr. Malcolme has quoted them from Wafer; but, in comparing them with the other languages, I have sometimes followed my own judgment. Your's, &c. E. F."

I have now before me the work, entitled "Enquiries concerning the first Inhabitants, Language, &c. of Europe; by a Member of the Society of Antiquaries in London," in which appeared the anecdote, which caused this letter in the Gentleman's Magazine. I transcribe it, in case you should think proper for it to accompany this communication.

"I sometime since received this from a most learned and worthy friend, the Rev. John Reynold, canon of Exeter and Fellow of Eton College:—

Eton, Jan. 22, 1755.

'In my middle age, at a particular friend's house, I found a near relation of his, one Mr. Hutchins, of Frome, just come in England out of Spain from Bilboa, where he had belonged to the Factory the better part of twenty years, who, among other things, told us, that, while he was there, some time after the Protestants became entire masters of Ireland, there came over to Bilboa an Irish Roman Catholic priest, that knew nei-

ther English nor Spanish. The person, to whom he was recommended, being at a loss what to do, brought him to the English Factory, to see if any one there understood Irish, but to no purpose, till some Mountain Biscayneers, that used Bilboa market, coming to the house where he lodged and talking together, were perfectly understood by him, and in accosting them, to the great surprize of all that knew it, as well Spaniards as English. The narrator of this fact, in his own knowledge, I am satisfied, was too sensible to be imposed on himself, and too honest to impose on others; and as he was no scholar, he had no hypothesis to serve. And the matter of fact itself is, I take it, so considerable in regard to British Antiquities, that it were a pity it should be buried in oblivion, and therefore I am glad of this opportunity of communicating it to you. "What now must we think," adds the author of the Enquiries, "of a certain great master of languages? Not one word says he of the Irish tongue agreeing with the Cantabrian or Biscayan, which is the true old Spanish."—*Hist. of Druids*, p. 133. That great genius, Mr. Edw. Lhuyd, was of quite a different opinion; for he has given us 100 Irish words, that agree with the Biscayan, and could have added more but for want of room. See *Arch. Brit. Oxon. 1707*.—"At y Kymry," or "Pref. to the Welsh." The writer continues, "If we may believe our newswriters, who seem to believe it upon good authority, the soldiers of a Highland regiment, lately sent into North America, were received by the savages, as brethren and countrymen, upon account of their garb, manners, and a surprising agreement in their speech."

It may be as well to observe, that the Essay, by the Rev. David Malcolme, was published, in several detached pieces or letters, at Edinburgh, in 1738. In one of his pieces Mr. Malcolme observes, that the inhabitants of St. Kilda, the most western Isle of Scotland, have a dialect, which is near akin to the Chinese language.

GWILYM.

WELSH TRANSLATIONS.

THE admirable translation of PARADISE LOST, by Mr. Owen Pughe, has already, as was anticipated in a former part

of this work, had an influence extremely favourable on the cultivation of the Welsh tongue. It has not only exhibited it to the world in all the force, richness, and variety of its powers, but it has induced others to follow the learned writer's example, by adapting it to the translation of such other works of celebrity, as afford the most ample scope for developing the varied capabilities of our native language. If this practice be generally followed by men of learning and taste, it cannot fail to be productive of the most beneficial results, by giving to the language a sort of classical character, which, it must be confessed, it has hitherto wanted, and, consequently, by inducing foreigners to bestow their attention upon it, when they find it susceptible of all those beauties, which they are so much accustomed to admire in other tongues.

It is for the foregoing reasons that we shall ever hail with pleasure any effort to second the patriotic exertions of Mr. Pughe; and, although every one must not expect to be as much at home, as much *utrimque paratus*, in this respect, as the author of *Coll Gwynva*, still the merit of the *prodire tenus* must not be overlooked in a case where a successful rivalry is hardly to be anticipated. With these prefatory observations, we have great pleasure in giving publicity to the following brief specimen of a version of PARADISE REGAINED, which we understand to be designed for publication as soon as completed. It is the work of Mr. Harris, jun. of Swansea, and is highly creditable to his talents, especially when the youth of the writer is taken into consideration. We propose to give an additional extract in the next Number; at present we have only room for the translation of the first forty-three lines of the original.

“ ADVEDDIANT GWYNVA.”

“ CAN I.”

“ MYVI, â gyntav ganwn am yr ardd,
 Trwy gam un dyn a gollid, canav nan
 Am Wynva ennillodig i'r holl ryw,
 Trwy uvyddâad un dyn a brovid gân
 Bob provedigaeth, ac yr hudydd hyll
 Gorchvygai yn ei holl ddichellion blin,
 Ac Eden derchai mewn anialwch gwyllt.”

“ Ti, Ysryd gwir, hwn á arweiniaist y
 Didryvydd ardderch hwn i'r anial, ei
 Vuddygawl vaes, yn ngwrth yr andras erch,
 A dygai ev oddiyno, trwy brawv wyt
 Heb ddadl Vab Duw, màl gnotai iti gynt
 Vy nghân, O ! ysbrydola, neu hi mud ;
 A dyga di drwy uchder neu drwy ís,
 O dervyn anian, àr adenydd llwydd
 Llawn hwyl, i wedyd am weithredoedd uwch
 Gwronawl, er y gwnaed mewn cîl, ac heb
 Gofaad y bu dros oesedd lawer iawn,—
 Teilyngai cynt arwyrain pell wrth hyn.

“ Gorlevai weithion y Cyhoeddydd mawr,
 Gan lais mwy sŷn no banllev udgorn croch
 Am ediveirwch, a bod teyrnas nev
 Yn wng i drochedigion ; a chàn vraw
 Y tŷrnt idd ei vedydd mawr pob gwlad
 O amgylch oedd, a chyda hwynt y doai
 O Nasareth à dybid mab à oedd
 I Joseph, i Jorrdonen liv mòr dèg ;
 Anhysbys a di nod y doai ev :
 Ond ev yn vuan y Bedyddiwr clan
 Canvyddai, gàn o vry rhybyddid oedd,
 A thystiolaethai mai tulyngach oedd,
 A mynai roddi iddo ev ei swydd
 Nevolaidd, ac nid hir yn oedd y wiw
 Dystiolaeth hywir heb ei chadarnâu ;
 Gàn wedi ei vedyddio yn y lliv,
 Agorai Nev, ac, val colomen deg,
 Yr Ysryd Glan disgynai àr ei bèn,
 Tra o Nev hyglwyid llais y Tad,
 Yn hoeddi mai ei anwyl Vab oedd hwn :
 Hyn clywai yr Esgarant, hwn a oedd
 Hyd hŷn yn tramwy cylch y byd, ac yn
 Yr enwawg gyhurdd hyn ni vynai eve
 Yn qlav vod, a chàn y dwyvawl lais
 Y delwai ; y goruchel ddyn i hwn
 Y tystiolaethid gyvuwch, a tros dalm
 Dremyniai eve yn sŷn, ac, wedi hyn,

Gàn gynddeiriogrwydd a chan ddygas dwvn,
 Eheda idd ei le, heb orphwys, ond
 Yn nghanol entrych vry i gynghor dwys
 Ei gyvurddolion grymus galwa eve,
 Dàn orchudd o gymylan tewdor ac
 Huddedig gàn dywyllwch, cethin du—
 Cyveistedd erch oedd hwn—ac yn eu plith,
 Gàn olwg sŷn, a phrudd dywedai eve.”

THE MISCELLANIST.—No. XIV.

TO THE EDITOR OF THE CAMBRO-BRITON.

SIR,—I have sent you an account of a *Cyvarvod Cymhorth**, which I had from an old woman at Llangollen; and, if you think it deserving of a place in your publication, it is at your service.

Oxford.

Your's, &c.

J. J.

I. CYVARVOD CYMHORTH

Was a meeting held for the benefit of a poor person, at whose house, or at that of a neighbour, a number of young women, mostly servants, used to meet by permission of their respective employers, in order to give a day's work, either in spinning or knitting, according as there was need of their assistance; and, towards the close of the day, when their task was ended, dancing and singing were usually introduced, and the evening spent with glee and conviviality. It was customary, however, during the earlier part of the day, for the women to receive some presents from their several suitors as a token of their truth or inconstancy. On this occasion the lover could not present

* *Cyvarvod Cymhorth* implies, literally, a Meeting of Aid, and was, therefore, as we believe it still continues, in some parts of Wales, an assembly of neighbours upon the principle of mutual assistance and good fellowship. The Welsh have also their *Cwrrw Cymhorth*, or Ale of Contribution, and *Priodas Cymhorth*, or Marriage of Contribution; both of them meetings upon the same plan, and at which the guests are expected to make contributions, to aid, in the one instance, the poverty of their entertainers, and, in the other, to enable a new-married couple to begin the world.—ED.

any thing more odious to the fair than the sprig of a *collen*, or hazel-tree, which was always a well known sign of a change of mind on the part of the man, and, consequently, that the fair could no longer expect to be the real object of his choice*. The presents, in general, consisted of cakes, silver-spoons, &c. agreeably to the respectability of the sweet-heart, and were highly decorated with all manner of flowers; and, if it was the lover's intention to break off, he had only to add a *collen*.

These pledges were handed to the respective lasses by the different *Caisars*, or Merry Andrews,—persons dressed in disguise for the occasion, who, in their turn, used to take each his young woman by the hand to an adjoining apartment, where he would deliver the *pwysi*, or nose-gay, as it was called, and immediately retire upon having mentioned the giver's name.

P. S. If the *Cymhorth* was held in the night, which was often the case, then the servants were not expected to ask leave of their employers.

II. EPITAPHS IN LLANGOLLEN CHURCH-YARD.

1. In memory of MARY (the wife of JONATHAN HUGHES, poet,) who was buried July 25th, 1781.

I'r ddaear vyddar ve aeth,—y ddirym
Ddaearol naturiaeth;
A'r enaid o'r wahaniaeth
Mae'n llaw Duw y man lle daeth. J. H.

2. Also, of the said JONATHAN HUGHES, who died Nov. 25th, 1805, aged 84.

Am ddawnus govus gyvân,—wir sulwad
A'i sylwedd doeth gynghan;
Odid vawr yn llawr y llan,
Byth nythu bath Jonathan. T. E.

3. Here lyeth the body of SARAH, daughter of THOMAS

* The presentation of the *collen*, or hazel-twigg, was, as here mentioned, always an ill omen amongst lovers, and that of the *bedw*, or birch, the reverse. Sion Tudur appears to allude to this custom in the following couplet:—

“ Canmawl bedwen heb weniaith
Collên vydd diben ei daith.”—ED.

WILLIAMS, of Kysyllte, who was buried the 10th day of September, 1769.

Einioes o vÿroes a vu—mesurwr
 Amseroedd pob teulu;
 Yrrodd arch im cyvarchu
 I orwedd yn ei âr ddu. J. H*.

4. Under this tomb lyeth the body of EVAN EVANS, who was buried the 9th day of August, 1753, aged 82.

Er môr sad cload gwaith clau—maen cadarn,
 Vo'm codir yn ddiau;
 Yn nydd Brawd daw newydd brau
 Gollyngir vi o gell angau.

CAMBRIANA.—No. III.

WE intend devoting this Number of the CAMBRIANA to some selections from the Letters of Mr. Lewis Morris, published in the first and second volumes of the Cambrian Register. Mr. Morris has often been the subject of praise in the course of this work for his extensive knowledge in Celtic literature and antiquities, as well for his zealous and well directed exertions towards promoting their cultivation by others. But we have not time now to dwell longer on his character, to which, we hope, some time or other, to do more ample justice. In the mean time the following fragments of his Celtic studies cannot but be acceptable to the readers of the CAMBRO-BRITON, and especially as the work, from which they are extracted, which was published about twenty-five years ago, is now become scarce.

ETYMOLOGIES OF ENGLISH WRITERS†.

“Etymology requires a good deal of modesty, and not to run headlong, as Camden and others have done, when they

* J. H. stands for Jonathan Hughes, and T. E. for Thomas Edwards, or *Twm o'r Nant*, by whom the stone was placed there, and the letters cut. The third line in the first *Englyn* stood thus in the original,

“A'r enaid ar ol marwolaeth,”

and was altered as above by Thomas Edwards.—J. J.

† Camb. Reg. vol. i. p. 339.

had but very little knowledge in the language they treated of. A native of Wales must look upon the great Camden with an eye of indignation, when he finds him asserting, that the Gaulish *Bagandæ*, certain bands of men who strove in Gaul against the Roman power in the time of Dioclesian, were so called from *beichiad*, which, he says, signified, in the Welsh, *swineherds*; but every Welshman knows, that *beichiad* never signified *swineherds* in our language: the word is *meichiad*, from *moch*. So Llywarch Hen, about 1200 years ago, said,—

“*Bid lawen meichiad wrth uchenaid gwynt*”,

because of the fall of the acorns in that case. What then must become of Mr. Camden's swineherds? Might not ploughmen and tradesmen form an army as well as swineherds? But Mr. Camden should have told us, that *Bagaudæ* and *Bagodæ* had been also written by some authors *Bagadæ*; and we know, that *bagad*, in the Welsh tongue, is a multitude. And in the Armoric British, to this very day, *bagad* signifies a troop or battalion; and, to put the matter out of dispute, in the Irish, or old Gwyddelish British, *bach* is a battle, and *bagach* warlike.

“I shall only mention one thing out of Baxter's Glossary, who, not content with murdering and dismembering old British words, murders and annihilates our very saints, men noted in the primitive church of Britain for planting our religion. In the word *Corguba*, because it sounds like *Caer Gybi*, he makes *Caer Gybi* to be read *Caer Corb*, which, he says, is an old English word for a cohort, and denies the very being of a saint of the name of *Cybi*. But neither his *Corb* nor his *Cyba* are to be heard of any where else. Kebius, called by the Welsh *Cybi*, was the son of Solomon, Duke of Cornwall: all our ancient MSS. agree in that. He was not only founder of this church, but of several others in Wales: Llan Gybi in Lleyn, Llan Gybi in Cardiganshire, and Llan Gybi in Monmouthshire, all of which exist. Are all these to change their names to please the whim of Baxter? *Cybi* lived at the time of the dissolution of the Roman empire in Britain, and was cotemporary and in great friendship with St. Seiriol. What sets the matter above all dispute is, that there are two ancient inscriptions upon stones in the wall of the church of *Caer Gybi* (Holyhead) where Kebius is acknowledged the patron saint. There was no such scarcity of saints in those days, as

to put them to the shift of inventing fictitious names for their churches. Fynnon Gybi, Eisteddva Gybi, in Anglesey, and the ancient tradition and proverb, to this day, in that island, about '*Seiriol wyn a Chybi velyn*,' are also evidences of the strongest kind; so we are as sure there was once such a man as Cybi, as that Dewi, Teilo, Padarn, Curig, Padrig, &c. were once founders or patrons of those churches, which bear their names*.

"When men of as great learning as Camden and Baxter can advance such incoherent stuff, is it a wonder that every smatterer in history thinks himself equal to them, and even that witticisms and puns take place of solid knowledge, and that etymology has so little credit? As for my part, I am very cautious, how I meddle with these things, and can say nothing positive; and I abominate a fanciful derivation of an ancient name."

WELSH DICTIONARIES†.

"Though the Welsh is my native, or mother, tongue, and that I was brought up in Anglesey, where it is spoken in great perfection, and admired by the natives, and where Welsh poetry and antiquities are much in vogue, yet I learn something daily in reading the ancient poets, after an acquaintance with them for near fifty years. This is chiefly owing to our want of good dictionaries. Dr. Davies's Dictionary, the very best we have, was a hasty work, and doth not contain above half the body of our language, which consideration hath set me, these forty years past, to make such additions to it, for my own benefit, as I could pick up in my reading. Mr. Edward Llwyd, in his *Arch. Brit.*, has done a little that way; but all the rest of our dictionaries are mere trash. T. Richards, whom you mention in one of your letters to Dr. Phillips, was not equal to the task; he has taken in even the faults of Dr. Davies, and has added many of his own, and of his correspondents, whose names he has foolishly entered among his venerable ancient authors, as if Quarles and Cibber had been hoarded up with Horace and Virgil. Richards was laborious, but very ignorant and heavy. Dr. Davies was a man of deep learning in

* See vol. ii. of the CAMBRO-BRITON, pp. 323-4.—ED.

† Camb. Reg. vol. i. p. 370.

languages, a tolerable Welsh poet, and a great master of our language, as appears from notes in his hand-writing in my possession; but he was thoroughly ignorant of natural philosophy, and I will venture to say, that he knew no animals except his own cattle and fowls. He translated the names of his animals, vegetables, and fossils, from bad dictionaries in the infancy of natural philosophy; therefore he is hardly to be relied upon in an article on that head, and his book is like a child born in the sixth month. Mr. Edward Llwyd was inferior to no man in Britain in natural history, and had a prodigious knack in languages. His knowledge in Welsh poetry was none at all; for I have by me some attempts of his that way, which shew he was not born a poet any more than Cicero. This hindered him from making any additions out of the poets; for he had but a poor taste of their excellencies, or of the force of the proofs from them peculiarly; but his *Archæologia Britannica* is a valuable treasure of the Celtic language, and would have been more so, if he had not had so many irons in the fire. His additions to Dr. Davies's Dictionary, which T. Richards has swallowed by wholesale, are by no means authentic; for it is plain to me, the authors, Pryse, Salisbury, Vaughan, &c. had not put their last hand to that paper. Richards's Additions, from Dr. Wotton, are really Moses Williams's, who was the Doctor's assistant, and they are in want of sufficient weight. I shall say nothing of his other additions, picked up amongst his correspondents; they are too recent and weak. So much for dictionaries."*

PABO POST PRYDAIN †.

"Our British historians and poets redound with the praises of one Pabo Post Prydain (*i. e.* Pabo the Pillar of Britain), who lived about the time the Saxons came into Britain, or soon after. Dynawd Vyr, the son of Pabo Post Prydain, is

* Since the time when this account was written by Mr. Lewis Morris, (1761), several dictionaries of the Welsh language have been published, the principal of which are Walters's English Welsh Dictionary, and the Welsh English one of Mr. Owen Pughe, both of them of great merit, and the latter peculiarly valuable for its extensive addition of words, as well as for its analytical and etymological view of our language.—ED.

† Camb. Reg. vol. ii. p. 486.

mentioned in *Brut y Breninoedd* to have been one of the noblemen, that attended king Arthur at his great feast at Caerleon, after the conquest of the island. The Latin editions of Galfrid, 1508 and 1517, call him Domandus Map Apo. That of Tornetine, 1587, calls him Dynawt Map Apo.

“ There was an ancient tradition in the parish of Llanbabo in Anglesey, that Pabo, with his son and daughter, was buried in that church-yard, opposite to certain faces that were earved in the wall and to be seen at this day. In King Charles’s time, or thereabout, as I was informed, the sexton, happening to dig a grave against one of these carved faces, at about six or seven feet deep, found a flat grave-stone, one corner of which he picked and demolished a few letters, before he knew what it was. The stone was then removed into the choir, where it hath remained ever since, and of which I have a copy amongst my papers. It hath on it the figure of a man in long robes, with a coronet on his head, and a sceptre in his hand, with a long beard, and a Latin inscription neatly cut, *basso-relievo*-wise, on one edge of the stone in the very letters that you call Saxon—‘ *Hic jacet Pabo, &c.*’ I copied it with my own hands, but I have not the inscription by me. We have several other ancient inscriptions in this character in North Wales. These evidences prove something in our opinion in Wales; if our English antiquaries think otherwise, I should be glad to know how they can get over these things *.”

ETYMOLOGY OF ‘ LONDON †.’

“ Your derivation of London from *Luna* and *Din* is one of the best. *Luna* is by the ancient Britons called *Llun*; so that *Llunddin* (the city of Luna), and not *Llundin*, is the true writing of this compound, because the *D* must be mollified or aspirated in forming the genitive case. Most British words, compounded of *din*, begin with *din*, contrary to the Latin,

* This extract is from a letter, written to Mr. Carte the historian, and the object of the proof, here alluded to, was that the Saxons had borrowed their alphabet from the Britons, which Mr. Morris maintains in a previous part of his letter, and he afterwards adduces this circumstance of Pabo’s monument as one of his evidences;—Ed.

† Camb. Reg. vol. ii. p. 483.

where these compounds end with *dinum* or *dunum*. Thus Din-dryval, a triangular fort, Din-mor, a sea-fort, Dinllwyden, Din-mael, Dinorweg, Dinlle, Dinlleyn, Dindaethwy, Dinam, Din-sulwy, names of old forts in Wales. There are few names of places that terminate in *din*, but then the *D* is softened for the above reason, as Brynhyrddin, Brodorddin, Caervyrddiu. So, if London were derived from *Llong*, a ship, and *Din*, the compound, according to the nature of the British language, would be *Llongddin*,—so, from *Lhun*, *Llunddin*; both which are not far from the present name *Llundain*.*

NEW PUBLICATIONS.

CYWYDD Y DILUW, yn Dair Rhan; Gan DAVYDD IONAWR.
DOLGELLAU, 1821.

THOSE, who would found their notions of Welsh poetry upon the general poetry of Europe, whether ancient or modern, will be apt to arrive at a very erroneous conclusion. It has, we may almost affirm, nothing in common with the strains of other countries, save that inspiration, which must always, to a certain degree, characterize the effusions of the muse. Yet, even in this particular, the poets of Wales appear to us to possess features peculiarly their own. In vain should we look in their pages for the uniform sublimity, which distinguishes the strains of Homer, for the unvarying majesty and propriety of the Virgilian sentiments, or for the regular and well sustained flight of Pope's philosophic muse. The true characteristics of Welsh poetry are of a nature essentially different: not that we mean to insinuate, that it is not often pregnant with glowing thought, with dignified sentiments, with tender feeling, and with fine moral sense; but it rarely, if ever, happens, that the Welsh poet holds "the even tenour of his way" in one uninterrupted strain of feeling, whether of sublimity or of pathos. It is the irregular flash—the coruscation—of genius, rather than its full

* Perhaps neither of the etymologies of 'London,' here offered, is the true one; and it were vain now to speak with any certainty on the subject. However, we have been favoured with a very ingenious one, which we propose to insert on some future occasion, in company with other similar conjectures respecting the names of old English towns and other places.—ED.

and steady blaze, that imparts a splendour to the *aven* of Wales; and hence it is, that our native country is far more likely to supply rivals to Pindar or Gray than to Milton or Lucretius. And the lyric excellence of some of our bards, especially the more ancient, forms a practical illustration of this hypothesis.

To trace to its various sources this distinguishing attribute of Welsh poetry would lead us into a discussion, for which we can at present afford neither space nor time. It shall be our business, however, to return to the subject hereafter. In the mean time it may be of use briefly and generally to remark, that the poetry of Wales is less the poetry of thought than of expression; a peculiarity, which is to be ascribed, as we think, principally to two causes. The first of these is, the formal strictness of the prosody, by which it is governed, and which, whatever may be its metrical advantages, has too often the effect of rendering sense subservient to sound, and of sacrificing the force of imagination and sentiment to the beauties, real or fancied, of its favourite *cynghanedd*. Hence it happens, that the dearth of the beautiful or sublime, when that is found to prevail, is not so much to be imputed to a want of taste or genius in the poet, as to the imperative necessity, he is under, of expressing himself according to certain prescribed laws, and of consulting rather the metrical capabilities of the language in which he writes, than the peculiar inspirations of the theme on which he is meditating. Another cause, and by no means the least important, may be found, as we conceive, in the harmonical properties of the Welsh, and the consequent association of its poetical strains with the enrapturing powers of music. Upon the prevalence of this practice, and more especially formerly, it is unnecessary to insist; and it can hardly be doubted, that this has greatly contributed towards forming the rigid code of its metrical laws. From the cause, of which we are now speaking, it has resulted, that a certain harmony of diction has been frequently studied at the expence of imagery and sentiment, and that a desire to inform the mind or charm the fancy has had less influence with the poet than an anxiety to pour his metrical fascinations upon the ear. Such are the chief causes, that appear to us to have imposed on the Welsh bard those shackles, which too often impede the flight of his muse,

but from which he occasionally emancipates himself with all that instinctive energy, which is inseparable from true genius.

We have been seduced into these prefatory remarks by the work, of which the title is prefixed to this article, and which is among the most recent specimens of our national poetry. The subject, our English readers should be apprised, is the Deluge; and the author is Mr. David Richards, or, according to his bardic appellation, Davydd Ionawr, whom his previous Poem on the Trinity (*Cywydd y Drindod*) has already ranked high among the modern votaries of the *awen*. His present effusion is one of unequal merit, yet presenting some passages, that are written with considerable felicity. A few of these we shall select for the benefit of our Welsh friends; and it may not be uninteresting first to give, in the author's own words, the Argument of the Poem.

"The Poem consists of three parts: the first part contains a brief account of the idolatry, violence, and most enormous vices of the antediluvians; the pathetic preaching of Noah, and the universal contempt and ridicule with which he was treated, which brought down the long-threatened vengeance of heaven, an universal Deluge, upon incorrigible sinners. The second part contains a description of the Deluge. Noah and his family having entered into the Ark,—at the command of the Almighty, myriads of water-spouts, from the Southern Ocean, ascended into the clouds, which were driven and carried on the wings of the South wind over the surface of the earth, where they poured down their contents in unceasing cataracts for forty days and forty nights: at the same time, the central waters, the fountains of the great deep, enraged, rushed through the strong barriers of their capacious prison, and poured forth their numberless overwhelming forces in the day of wrath and universal destruction, till the whole earth was overflowed with waters, as at the Creation. In those violent convulsions of nature many extensive parts of the strong shell of the earth, of different magnitudes, were torn from the continents and precipitated to the central abyss. The third part contains a description of the restoration of the World to its present form: the North, with its collateral winds, those winged messengers of heaven, proclaimed aloud the commands of the Almighty, that the waters, having fulfilled their commission, should retreat to their former receptacles. The tumultuous waters heard all around, and instantly obeyed the dread commands of the Supreme Lord of the Universe. As the waters gradually retreated to the fountains of the great deep, the fragments of the earth, precipitated thither, gradually ascended from the central abyss, and became permanently fixed upon the surface of the Ocean, whereby numerous islands, of various dimensions, were formed. At the time appointed, the earth and the air being reduced to a proper temperature, Noah and his family came out of the Ark, built an Altar upon mount Ararat, and offered an acceptable sacrifice to God, their Creator and Preserver. Such is a faint outline of CYWYDD Y DILUW."

The following lines form the exordium, and will therefore serve as an introduction to the extracts, that follow.

"V'AWENYDD, clyw vi unwaith,
Cyn awr dyvyn i'r hir daith;
Cynnyg blethedig ganiad
I Ner a'i Gyviawnder vâd,
I rwyddion Drugareddau
Duw'r Hedd, sy'n rhyvedd barhau:
Y Diluw dwn diwaelod
A vu, a'r achos o'i vod,
Boed hyn yn dervyn dy waith
Nerthol, anvarwol vawrwaith."—p. 7.

The next passage, describing the lawless and sinful condition of the Antediluvians, the immediate cause of the Deluge, is ably and nervously written.

"Fôdd mwynber Gyviawnder vâd,
A'i Cheraint, Hedd, a Chariad,
I nodded eû cain haddev,
I wlâd anwylvâd y Nev;
Ag edlym ryvel gwaedlyd,
Mewn arvau, drwy barthau 'r byd
A gerddodd yn agwddwawr,
Yn anverth o gydnerth gawr;
Bloeddiodd, ymwylltiodd am waed,
Taer oedd am dywallt rhuddwaedd:
Taniodd, cynhyrvodd cyn hir
Hagr wynnias gawri enwir:
Cawri anverth ceg-hiriawn,
Gorphwyllog, bygythiog iawn,
A vilain chwyrn ryvelant,
Troi 'r byd yn waedlyd a wnant.
Daeth, ysywaeth, oes haiarn,
Drwy 'r holl vyd, yn dra hell varn.
Cyrph meirwon geirwon gawri
Yn ddarnau, restrau heb ri',
Diluw o waed a welir,
(Byd tîst) hyd wyneb y tîr.
Cai llovruddion geirwon gau
Eu dewis megis duwiau."—pp. 13, 14

We shall leave the four short extracts, that follow, to speak for themselves, merely premising, that they are more or less remarkable for their merit.

"E ddirywiodd yr Awen
Nevol-bêr o'i harver hen;
Mewn cnawdol vasweddol swm
Ennynnodd hon yn Annwn:
Ynvydion vu 'r beirddion bâs
Yn nyddu mawl anaddas;

Nid mawl i'r gorsseddawl SANT,
O gu enaid, a ganant,
Ond mawl am anverthawl vâr
I gau dduwiau y ddaear."—p. 18.

"Rhybuddion, bygythion gant,
Dwysion, a lwyr wawdiasant;
Dyhofent bob peth difaith,
Meddyliau, geiriau, a gwaith:
Yn ddiau hwythau, cyn hir,
A vythawl lwyr ddyvethir."—p. 19.

"Wele vâd gennad geinwawr,
Cennad o'r Nev wenvad vawr,
A'i bêr wyneb eirianav
Mor burlan a huan hâv,
Ar gyver y gwr gwiwvawl
Yn gu yn gwenu mewn gwawl."—p. 42.

"Yn ei olwg anwylav,
Hardd gennad anwylvâd Nav,
Gwir dadawl gariad ydoedd
A mât gydymdeimlad oedd;
Llavarai'n hoywgain hygar,
Val cyvaill wrth gyvaill gwâr."—p. 44.

The next passage comprises a part of the description of the Deluge, and, whatever it may suffer in comparison with some other descriptions of that awful event, is still drawn with considerable power and skill, as the Welsh reader will be at no loss to discover.

"Miloedd sydd o gymmylau
Tewion yn hyllion amhlau;
Du y wybren a dybryd,
Tywyll ac erchyll i gyd!
Golau ronyn nis gwelant,
Ond cochyion vellt gwylltion gant;
Taranau trwy y wiwnev,
Cevnlli o fenestri Nev!
Rheieidr vyrddiwn yn rhuaw
Yn frydiawg o lidiawg wlaw!
Gan amlder, llawnder a llid
Y gwlaw, yn synn e glywid
Ar gyhoedd, drwy gymmoedd gant,
Arw hyll verw y lliveiriant.
Avonydd â'u holl-rydd hynt,
A chynnwrw mawr, wreichionynt;
A'r awyr yn adruaw,
A mawr drwst gan y môr draw:
Ymwriaw mae'er môr mawrwyllt
Mewn bâr yn ei garchar gwyllt,
Drwy ewynawg daranu
O'r llyngclyn didervyn du."—pp. 56, 57,

With one other extract from the second Book we shall conclude our specimens of the "*Cywydd y Diluw*," leaving it to our readers to form their own judgment of the poem, of which, we repeat, we have endeavoured to select some, and some only, of the most favourable parts. The reader, who is disposed from this brief account to take up the volume, will, no doubt, find many other passages equally worthy of his regard.

"Parod oedd byddinoedd Ion,
Rhoddwyd y byllt yn rhyddion :
Chwyrn dervysg, dychryd dirvawr,
Goleuo mellt drwy'r gwlaw mawr.
Yn addig dw'r a than oeddynt
Yn elynion gwylltion gynt ;
Ond yn awr unwyd eu nerth,
Cawri agwrdd cywirgerth ;
Gwelir hwynt, ar y galwad,
Yn veibion dewrion un Dād."—p. 58.

We have no inclination to lessen the value of whatever meed of praise we have felt it our duty to bestow on this production of Mr. Richards ; but we trust to his candour to pardon the remark, that a more copious use of the inexhaustible stores of our venerable tongue would have given to his style a variety of expression, and a richness of phraseology, which it obviously wants at present. He seems to have travelled too much in the beaten track, without attempting to profit by the admirable resources which our language presents for improving the force and elegance of its diction, and particularly in the use of those compound terms, which, for their expressive energy, are not perhaps to be surpassed even by those of the Greek tongue. We would also notice, as minor blemishes, that the author evinces occasionally too great a partiality for certain inelegant and unsightly abbreviations, which, however common at one time, no writer of taste ought now to retain,—and that he also adheres to the practice, exploded among the best modern writers, of using a duplication of letters, where a single one is not only more pleasing to the eye, but more grammatical. Such are the words *synn*, *gwynn*, *Anwnn*, &c. more properly written *syn*, *gwyn*, *Anwn* ; and some other instances may be seen in the foregoing extracts. But these trivial eye-sores, (for they are, perhaps, at last, little more,) ought not to detract from the general merit of the Poem, which we may safely recommend to the notice of our countrymen as a work, worthy of the author of *Cywydd y Drindod*.

Awen Cymru.

A' th rôdd yw athrwydd Awen.—EDM. PRYS.

PENNILLION.

XCII.

VE gŵn yr haul, ve gŵn y lleuad,
Ve gŵn y môr yn dônau irad,
Ve gŵn y gwynt yn uchel ddigon,
Ni chŵn yr hiraeth byth o'nghalon.

XCIII.

Os â vy nghariad i y Werddon,
Av i làn y mor i'w danvon,
A, chyn canwyv yn iach iddi,
Av i Werddon i'w phriodi.

J. H.

XCIV.

Medi gwenith yn ei egin
Yw priodi glas vachgenyn,
Wedi ei hau, ei gau, a'i gadw,
Dichon droi 'n gynhauav garw.

J. H.

TRIBANAU.

I.

NID twyll yw twyllo twyllwr,
Nid brad bradychu bradwr,
Nid lladrad, mi wn yn dda,
Lladrata ar ladratwr.

II.

Tri pheth ni saiv yn llonydd,
Yw mochyn ar ben mynydd,
A malwoden mewn lle llwm,
A thavod Twm melinydd.

III.

Tri pheth sy'n anhawdd nabod,
Dyn, derwen, a diwrnod;
Y dydd sy'n hir, y pren yn gau,
A dyn yn ddau-wynebog.

YMSON CATO*.

RHAID yw mai hyn—Plato, darbwilli di
 Yn wiw—os amgen, py hwn obaith myg,
 Hon hof eidduned, yr hiraethiant hyn
 Am anvarwoldeb? ynte o ba le
 Hwn arswyd cudd, y cryd tumewnawl hwn
 Rhag syrthiaw idd y dim? Py idd ei hun
 Y cilia Enaid, y brawycha rhag
 Divancoll? Yw y Duwdawd yn cyfroi
 Sydd ynnom; nev ei hun a arwyddâa
 Ryw vyd âr ol, a bod tragwyddawl oes
 I Ddyn. Tragwyddawl! ti, y syniad cu,
 Ovnadwy! trwy ba amryw vod heb brawv,
 Pa droion, pa gyvlyrau newydd sy
 Raid ini drwyddaw! mae äangder wedd
 Dieithav rhagov; ond cysgodion ynt,
 Cymylau, a thywyllwch oddiar hyn.
 Attaliav yma. Od oes GALLU vry,
 (Ac Anian, trwy ei holl weithredion maith,
 Goralwa vod,) mewn rhinwedd hofa eve;
 A hyn â hofa rhaid mai dedwydd yw.
 Ond pa bryd, neu pa le? Y byd hwn gwnaid
 I Caisar. Blinav âr amcanion mwy—
 Mae rhaid i hwn ddiweddu arnynt byth.

Mâl hyn amarvawg wyv—My marw ac
 Fy myw ynt rhagov addien ac iachâad.
 Hwn haiach dyga ddiweddd arnav vi;
 Ond hon mynega byth nas byddav marw.
 Yr Enaid, cadarn yn ei hanvod, gwena âr
 Y llevnyn noeth, dirmyga hí ei vlaen :
 Divlanant hwy y Ser, yr Haul ei hun
 Gàn oed á welwa, Anian sodda mewn
 Blynnyddau; ond tydi blodeui drwy
 Anvarwawl ieuant, heb eniwed gân
 Elvènau brwd o var, devnyddion briw,
 A bydoedd ár ymgolli yn eu frwch.

Awst 23, 1821.

·IDRISON.

* Our readers cannot fail to be gratified with this excellent version of CATO's SOLILOQUY, and will be at no loss to recognize in it the hand of a master.—Ed.

English Poetry.

TRANSLATION OF THE PENNILLION.

XCII.

THE sun and moon to rise are seen,
 Old ocean too in wild waves dress'd,
 The wind full high will rise, I ween,
 But ne'er will longing from my breast.

XCIII.

When Lucy sails for Erin's land,
 I'll see her safe to yon sea-strand,
 And, sooner than bid her adieu,
 I'll with her go, and wed her too.

XCIV.

Just like reaping the green wheat
 'Tis, to wed a boyish swain;
 When tis cut and housed, as meet,
 Barren crops are all your gain.

TRANSLATION OF THE TRIBANAU*.

I.

No cheat it is to cheat the cheater,
 No treason to betray the traitor,
 Nor is it theft, I'm not deceiving,
 To thief from him who lives by thieving.

II.

Three things there are that ne'er stand still;
 A pig upon a high-topt hill,
 A snail the naked stones among,
 And Tom the Miller's rattling tongue.

III.

Three things 'tis difficult to scan;
 The day, an aged oak, and man:
 The day is long, the oak is hollow,
 And man—he is a two-fac'd fellow.

* The following Translations will serve to give the English reader a faint, though, perhaps, but a faint, idea of the Welsh TRIBANAU, which are most of them, like these, remarkable for their quaintness, as well as for the epigrammatic point in which they terminate. There are some preserved of considerable antiquity, and which it is our intention hereafter to publish. The three, here inserted, have not, it is believed, before appeared in print.—ED.

OWAIN GWYNEDD *.

Owen's praise demands my song.—GRAY.

FROM Coed Eulo's bloody ground,
Heralded by trumpet sound,
And the hollow roll of drum,
Breathing death, the Normans come;
Reckless that their boasted blood
Soon shall be the raven's food;
Fiery Henry at their head,
Raging for his vassals dead.
Was the bittern's cry too harsh
From her bed in Saltney-Marsh?
Haughty monarch, did it tell
Their death who at Hawarden † fell?
Did it prophecy his doom,
That thou seek'st him, man of gloom!
Him, who doth thy pride alarm,
Owain of the mighty arm?

On they rush, in Cownsyllt's strait
Silent Cambria's warriors wait,
Fill its dark defile within;
Then was heard the horrid din:—
Wrathful shouts and painful cries
From their ambuscade arise,
As, like madd'ning wolves, they go
Headlong on the wond'ring foe;
So come forth the eagle's brood
From their barren solitude,
And, with force and sudden shock,
Goad the hunter on the rock.
So the wild wolf, in his lair,
With his howl affrights the air,
Rushing forth, in hot career,
Heedless on the barbed spear.

* See volume i. of the CAMBRO-BRITON, p. 231, for a brief notice of the events, upon which these lines are founded. They occurred in the twelfth century, and have before formed the theme of the muse both in England and Wales.—ED.

† This word is now pronounced "Harden," but the pronunciation, here adopted, is perhaps more poetical.—ED.

Stones and arrows fly around,
Dying warriors bite the ground ;
Wrested from their rugged bed,
Broken rocks around are spread ;
All, that hate can grasp in wrath,
Checks the Norman in his path.

Nought avail'd proud Henry then
His armed steed, and mail-clad men,
'Gainst the naked-bosom'd few,
To their king and country true,—
Men, for valour known afar,
Unsubdued, till now, in war ;
Pent within the narrow strait,
'Cumber'd by their iron weight,
Hesitating how to meet
Their foes, unknowing to retreat,
Or resist, they fall beneath
The thirsty steel that asks their death ;—
Vain is now the strength and speed
Of the Saracenic steed,
Reckless of the spur and rein,
He gnaws the bloody earth in pain.

Wav'ring the tide of combat flows,
With Cambria now, now with her foes.
Proud De Courcy's bubbling blood
Is curdling on the underwood ;
And the soul of stout St. John
To the realms of air has gone :
Low has sunk the battle cry
Of Montford, and Montgomery :
Haughty Pulford's sable shield
Shiver'd lies upon the field ;
And his cross, so white before,
Reddens with its owner's gore.
But the blade of Vernon yet
Gleams, with gore of Cambria wet.
Fiery Dutton, on his knee,
Still maintains it gallantly :

And the cry of battle swells
Of Humfreville and Venables ;
Though their great and haughty one,
Henry, from the fight has gone.
Thanks unto the noble beast
That bore thee, King, thou ow'st, at least.

Like the vermin, from the wood
Scar'd by fire, the Norman brood,
In confusion, seek the plain ;
Terror holds awhile her reign :
Hark ! the hollow trumpet's bray
Speaks, at once, their wild dismay,
And the fortune of the day,
Heralding the victor ;—now
Proudly tow'rs the Cambrian's brow,
Brightly flashes Owain's eye
As he sees the boasters fly.
See the hand of Essex' earl,
Feeble as a pining girl,
Drop to earth the standard there—
Hark ! the cry that rings through air !
Hark ! the thrilling voice of dread
From the foe,—the King is dead !
Like a fire, from man to man,
Swift the sound of terror ran ;
Proud above his native bands,
Like the vulture, Owain stands,
Darkly watching o'er his prey,
Where to pierce their thick array ;
Joyful he beholds the foe
Scattering on the plain below,
Down upon them from the steep
Fierce they rush, with furious sweep.
As the lightly waving corn
Rudely on the field is borne
By the blast that lately slept,
So the foe from earth were swept,
Till the dark'ning cloud of night
Spread o'er heav'n, then ceas'd the fight.

August 31st, 1821.

S. R. JACKSON.

Monthly Register.

[UPON the first publication of the CAMBRO-BRITON it was our intention to embody, in this department of our work, all intelligence of any interest relating to the modern state of Wales, whether immediately connected with its literature or not. Experience, however, soon taught us, that, within the limits, to which we are necessarily confined, this was quite impracticable, without sacrificing the more important objects, that we had in view in this undertaking. And it has moreover occurred to us, upon a mature deliberation, that to render our pages the mere echo of the newspapers was, by no means, in accordance with the true spirit of the work, the aim of which was, as it still continues, the cultivation of our national literature in all its singular and interesting varieties. We have accordingly, as our readers may have remarked, contracted, for some time past, our original plan, by digesting under the former head of "WALES" such intelligence only as bore some reference to our main design. To this new, and, we think, improved, arrangement it is still our intention to adhere; and we look with confidence to the approbation of all those, who thoroughly comprehend the nature of our enterprise. In future, then, the work, in this department, will be confined to such articles of intelligence, as may harmonize with its general character, and promote its original views. Yet, while we thus propose to render our gleanings more choice than before, we design at the same time to open a wider field for our operations, by associating with Wales those nations, that are generally allowed to claim a kindred descent. Intelligence of interest, therefore, connected with the national characteristics of Ireland, Scotland, and Brittany, will always find a welcome reception in the pages of the CAMBRO-BRITON.—ED.]

CARNARVON EISTEDDVOD.

ON the 12th, 13th, 14th, and 15th days of last September the first EISTEDDVOD, or Bardic Session, of the "Cymmrodorion in Gwynedd" took place at Carnarvon, under the auspicious presidency of the Marquis of Anglesea. A numerous assemblage of nobility and gentry also honoured the meeting

with their presence, and communicated to the occasion an *éclat*, which has seldom been surpassed in the Principality.

The business of the EISTEDDVOD was opened on the 12th by an appropriate address from the noble President, who extolled, in strong and ardent terms, the national objects, which they were assembled to promote, and which, he observed, should never want his most zealous encouragement. This address was afterwards delivered in Welsh by Mr. D. Thomas (Davydd Du o Eryri), and seemed to make a deep impression upon those, who had not understood it from the mouth of the noble President.

The Rev. Mr. Bowen, of Bath, was the next to bespeak the attention of the meeting by the perusal of an Essay on Welsh Music, which was received with considerable applause. The chief object of this Essay was an historical review of the *Awen* of Wales from the earliest period down to the time of Glyndwr, when the voice of song was stifled in the unpropitious events of that troubled age. After the conclusion of Mr. Bowen's Essay, the musicians of the "Bath Harmonic Society," who had accompanied that gentleman, played a Welsh air with great skill. Three copies of Welsh verses on the occasion of the EISTEDDVOD were now recited, and experienced a very favourable reception: the writers were Mr. D. Thomas, Mr. John Howels, of Llandovery, and Mr. Thomas Roberts of Conway. After appropriate and animated addresses from Col. Parry and the Bishop of Bangor, the Judges of the Prizes proceeded to declare the successful candidates, of whom the following is an account.

1. The AWDLON "Minstrelsy."—Premium twenty guineas.—Mr. RICHARD JONES of Llanwnda, Carnarvonshire.

2. The CYWYDD on "The Accession of the Family of Tudor to the Throne of Great Britain."—Premium, ten guineas.—Mr. W. EDWARDS of Waen Vawr, Llanbeblig.

3. The ENGLYN on "The Birth of the first Prince of Wales of English blood at Carnarvon Castle."—Premium, five guineas.—There were fifty-one competitors for this prize, but none of the compositions were adjudged of sufficient merit to obtain it.

4. An ENGLISH ESSAY on the "Art of Alphabetical Writing amongst the Celts, and on the form and number of their Characters."—Premium, ten guineas.—Mr. I. H. PARRY, London.

5. An ENGLISH ESSAY on the "Ancient Orders of Bard, Druid and Ovate."—Premium, ten guineas.—No Candidate.

After the announcement of the prizes a premium of two guineas was proposed for the best Welsh poetical composition on the "Exploits of the Marquis of Anglesey in the service of his country." The subject was announced in Welsh, but, upon being afterwards explained in English, the compliment was delicately declined by the noble Marquis, who proposed, in its stead, that the subject should be "The Benefits likely to arise from the visit of our most gracious king to his subjects." This theme was finally selected; and the compositions, which were not to exceed twenty lines, were to be delivered before nine o'clock the following morning.

The proceedings of the first day closed with a vote of thanks, proposed by the Dean of Bangor, to Sir Charles Morgan, who was present on the occasion, and who, in acknowledging the the honour done him, took the opportunity of saying, that he should use his best exertions to have an EISTEDDVOD next year in the province of Gwent*.

On Thursday, the 13th of September, the meeting was resumed, and held by adjournment in the Court of the Castle, the assemblage having become too great for the County Hall. The Gwyneddigion Prize Poem on the 'Fall of Llywelyn,' which had been adjudged to the Rev. Walter Davies, was this day recited by Mr. David Thomas; and a programme in English, for the benefit of those unacquainted with the original, was read by the Rev. Mr. Rees, of Cascob, whose active zeal on this, as on every former, occasion had been evinced in a remarkable manner. The Premium of two guineas, for the best Ode upon the King's Visit of his Subjects, was adjudged to Mr. Richard Jones, who recited the successful effusion. And this appears to have terminated the proceedings of the second day, as far as they related to the EISTEDDVOD.

On Friday, September 14th, the Meeting reassembled at the Castle; and the musical competition on the Welsh harp immediately commenced. There were eleven competitors; and the order, in which they were to play, was decided by lot in

* This, we believe, has since been determined upon, and Brecon is said to be the place selected for the occasion.—ED.

the following manner :—1. Margaret Edwards, of Corwen, a blind woman. 2. Richard Pugh, of Dolgellau. 3. W. Hughes, of Welshpool. 4. John Morgan, of Carnarvon, a blind man. 5. Edward Williams, of Bangor. 6. Robert Rowlands, of Beddgelert, blind. 7. Evan Jones, of the Abbey, Llanrwst. 8. Mr. Benjamin Connah, of Rhiwabon. 9. Elizabeth Hughes, of Carnarvon, a young girl. 10. Evan Jones, of Capel Curig. 11. John Williams, of Pwllheli, blind.

After a vigorous and doubtful contest, especially between three of the performers, the first prize, the silver harp was awarded to Mr. William Hughes, of Welshpool, and the second prize, a medal, to John Morgan, of Carnarvon. Considerable praise was, at the same time, bestowed by the Judges upon the taste and execution, with which Mr. Benjamin Connah had played. The successful candidates were then invested with their prizes, appended to blue ribbons, by the Hon. Mrs. Irby, and the business of the day was brought to a close, the singing of *Pennillion* with the harp being postponed until the following morning.

On the morning of Saturday, September 15th, the EISTEDDVOD was once more resumed at the Castle : and several candidates appeared to contend for the *Pennillion* prize. The contest continued with unabated ardour for several hours, until the competitors were at length reduced to two ; and, after an obstinate struggle, victory at length declared itself for Richard Jones, of Llangwyvan, in the county of Denbigh, who received the premium of three guineas, the second premium of one guinea being adjudged to his less fortunate rival, Thomas Edwards, of Corwen.

Thus terminated the proceedings of the EISTEDDVOD, as far as they related to its national objects and genuine characteristics. It would be beyond the purpose of this brief account to record all the traits of festivity and good fellowship, that distinguished this Bardic Congress during the four days of its continuance. It is but justice to add, however, that they were such as to prove, in the most unequivocal manner, the joy and enthusiasm with which all ranks participated in their national festival. And the spirit, with which the EISTEDDVOD in Gwynedd was conducted, will long be remembered as

worthy of the proudest æra of past times, and as a bright example of patriotism to ages yet to come*.

Among the distinguished individuals, who honoured Carnarvon with their presence on this occasion, besides the noble President, were the Earl and Countess of Uxbridge, the Ladies Paget, Lord A. Paget, Lord Newborough, Lord and Lady Selsey, the Lord Bishop of Bangor and Mrs. Majendie, Hon. G. and Mrs. Irby, Hon. Paul and Mrs. Irby, Hon. Mr. Wynne, Sir Charles Morgan and family, Sir W. B. Hughes, Sir Joseph Huddart, the Dean of Bangor and family, Owen Williams, Esq. M.P., T. P. Williams, Esq. M.P., H. D. Penant, Esq. M. P., and Col. Parry, whose active zeal and judicious services on this interesting occasion particularly entitle him to the gratitude of his countrymen.

CYMMRODORION REPORT.

THE first Report of the CYMMRODORION, or Metropolitan Cambrian Institution, has appeared since the publication of our last Number, and, considering that the Society have only been established one year, it affords very creditable testimony to their exertions. A good deal seems to have been already achieved, with the promise of much more, towards the collection of books and MSS. connected with Wales, and the general encouragement of our national literature. With the principal objects of the Institution the readers of the CAMBRO-BRITON must be already acquainted; we cannot refrain, however, from repeating them in the language of the Report, the commencement of which we therefore transcribe.

“In commencing a review as the proceedings of the newly-established Cymmrodorion, during the first year of their exertions for the advancement of Welsh Literature, it seems necessary to advert to that original Institution, of which the one now under consideration is, in fact, a revival.

“It appears, that in the year 1751 a considerable number of persons, connected with the Principality of Wales, and influenced by a due regard to national celebrity, founded a Society

* We ought here to notice, that the co-operation of the musicians of the “Bath Harmonic Society,” under the auspices of the Rev. Mr. Bowen, contributed greatly to the spirit and hilarity of the meeting. The Band of the Royal Denbigh Militia, sent expressly by Sir W. W. Wynn, also attended.—Ed.

in this Metropolis, under the title of *Cymmrodorion**, for the purpose of promoting the cultivation, and preserving the remains, of Ancient British Literature.

“In order to become thoroughly acquainted with the genuine history and antiquities of a people, from whom they were descended, a knowledge of the language of that people was an indispensable acquirement; and the study of it was particularly enjoined, not only from its utility in assisting the historical researches of the antiquary, but as a language in high estimation on account of its properties in grammatical construction, force of expression, and extreme copiousness, without recourse to the aid of foreign words. For, according to the remaining works of ancient Bards, it has continued the same during a period of more than twelve hundred years: it has also been extolled as a language particularly well adapted for versification.

“On examining the Constitutions, which the Members of this Society had framed for their conduct, it will be seen that they resolved to purchase a copy, if practicable, of every book which had been, and of every one which might in future be, printed in the language above-mentioned; for procuring as many ancient Manuscripts therein as possible; and for collecting works in any language treating of the History and Antiquities of Britain. From these resources it was determined to publish any discoveries or improvements which might be made relative to national History, Poetry, and Antiquity; as well as all scarce and valuable Manuscripts, of which the Society should become possessed, with notes, critical and explanatory.

“This Institution, which, during a protracted course of foreign warfare, had sunk into inaction, has been recently restored, and has received additional distinction from the Patronage of our Most Gracious Sovereign.

“The existing Institution, although it presents itself under a fresh appearance, is devoted to objects similar to those which animated the former one. To preserve and illustrate the remains of Ancient British Literature, and to promote its future cultivation by every means in their power, are the ends designed by the present *Cymmrodorion*: and, in an age like this, peculiarly prolific in, and auspicious to, literary improvement, it cannot for a moment be doubted, that a continuance of zeal and proper support will lead to ultimate success.”

From this brief and general view of the principles and objects of the *CYMMRODORION* we pass to the abstract of their pro-

* “This word is the plural number of *Cymmrodawr*, and signifies ‘Associates.’”

ceedings, among which the only parts of any interest, that have not already been inserted in this work, are the following.

At a General Meeting, held on the 2d of June, 1821, it was, amongst other things, resolved,

“That the under-mentioned Ladies be elected Honorary Members of this Institution, as a compliment to their talents, and as a mark of the Society’s gratitude for their zeal in the cause of Welsh Literature.

Miss Angharad Llwyd, *Caerwys*.

Mrs. Felicia Hemans, *Bronwylva, near St. Asaph*.

Miss Fanny Luxmore, *Palace, St. Asaph*.

Miss Hester Cotton, *Combermere Abbey*.

Miss Elizabeth Jones, *Crosswood, near Welshpool*.

Miss Mair Richards, *Darowen, near Machynlleth*.

“And further, That a Subscription be raised, as a General Fund, in aid of the profits arising from the several Eisteddvodau, in Wales, and of the annual Subscriptions of the Members of the Societies instituted in the Principality and the Metropolis, for printing unpublished *Remains of Ancient British Literature*. The money so collected to be vested in the public Funds, in the name of a Trustee to be appointed by the Right Hon. Lord Dynevor, Sir W. W. Wynn, Bart. Right Hon. Lord Bulkeley, and Sir Charles Morgan, Bart.

“And for this purpose the following Members were requested to wait on the Noblemen and Gentlemen connected with the Principality, to solicit their co-operation in the proposed measure:—

Mr. Thomas Jones, Treasurer, 90, *Long Acre*.

Mr. James Davies, Vice-Treasurer, *Lloyd’s Coffee-House*.

Mr. John Parry, 8, *Newman Street*.

Mr. Evan Williams, 11, *Strand*.”

At a Meeting of the Council, on the 4th of August, 1821, it was resolved,

“That the necessary notice be given, that Rooms have been taken for the use of the Society, and will be open every day, from Twelve till Four o’Clock, for the admission of Members of the Institution, to enable them to have access to the Library; and that the Meetings of the Society will be held there in future.

“It was also resolved,

“That an Essay on *Caer Troiau*, which was presented by Mr. Owen Pughe, and read, be printed at a proper opportunity.

“And, That the following Gentlemen be chosen Honorary Members of the Institution:—

Rev. Thomas Beynon, *Archdeacon of Cardigan.*

Rev. George Strong, *St. Asaph.*

Rev. Edward Davies, *Bishopston, Glamorgan.*

Richard Llwyd, Esq. *Chester.*

Mr. Edward Williams, *Flimston, Glamorgan."*

Among the contents of this Report are an "Essay on the Antiquity of the Welsh Tongue," by Mr. J. H. Parry, which was intended to be read at the Anniversary of the Society, the Prize Ode, by Mr. Thomas Jones, (*Bardd Cloff*), and a beautiful copy of verses, entitled "The Wakening of Cambria," by Mrs. Hemans, of Bronwhylva, a lady before well-known and deservedly admired in the land of the Muses. There is also, at page 40, an interesting and well-written letter from Mr. Hughes, author of "*Horæ Britannicæ*," on the peculiar objects of the Institution, and which, we regret, we have not now room to transfer to these pages. We hope, however, to make use of it hereafter, as well as of the other compositions, to which we have just alluded. In the mean time the brief sketch, we have here given of this "Report," will, we trust, be deemed satisfactory.

HIGHLAND SOCIETY OF LONDON.

THIS Institution has lately offered the following Premiums, for the year ensuing, on subjects connected with the promotion of Celtic Literature. The Compositions are to be delivered before the first of next March; and from the nature of the subjects as well as the liberality of the premiums, much interesting research may be anticipated. We are not aware, however, that the study of Gaelic literature and antiquities is quite as much attended to at this moment as it was some time back, when the publication of Ossian's poems gave it a new and extraordinary impulse.

1. The Sum of 20 Guineas, and the Medal of the Society, to the Author of the most approved Essay on the Etymology of the Gaelic Language, its connexion with other Languages, where it originally existed, and whence derived.

2. The Sum of 20 Guineas, and the Medal of the Society, to the Author of the most approved Essay on the Ancient History of the Kingdom of the Gaelic Scots, the extent of the Country, its Laws, Population, Poetry, and Learning.

3. The Sum of 20 Guineas, and the Medal of the Society, to the Author of the most approved Essay on the peculiar Character of the Ancient Gael, with their Institutions, Civil and Warlike Habits.

4. The Sum of 20 Guineas, and the Medal of the Society, to the Author of the most approved Essay on the Remains of such Buildings and Monuments as may evince the degree of Civilization which the Ancient Gaelic Scots had attained.

HIGHLAND SOCIETY OF ABERDEEN.

THIS Society, which appears to be a branch of the more general one of the same name, has just published an advertisement, offering a premium of £10. towards promoting the cultivation of the Gaelic Tongue, to be given to the successful candidate in a public competition to be held in the University of Aberdeen on the 1st of next March. The exercises to consist of translations from English to Gaelic, and from Gaelic to English respectively; and the competition to be confined to Students of the Aberdeen University. The following remarks on the Gaelic Language, with which this advertisement is prefaced, appear to us worthy of being inserted here, although we are not, at this moment, prepared to admit the full justice of the writer's conclusions. However, we are far from condemning an enthusiasm, which, in a cause of this nature, is so well calculated to produce the most beneficial results.

“SINCE the emigration of the Scoto-Gael from the South, and their settlement among the mountains of Caledonia, they have hitherto retained the language of their progenitors, with little variation from its primitive form. Their peculiar manners and insulated situation, rendered it, for many ages, inaccessible to the literary world, and, among the prejudiced, induced a belief that it was too barbarous and defective, to merit the attention usually bestowed on the acquisition of a foreign language. The operation of causes, now fortunately consigned to oblivion, conspired with the above circumstances to depress it in the public estimation, till men of distinguished abilities, in defiance of political opposition and philosophical scepticism, fairly vindicated its privileges by publishing various translations of Scripture, the immortal works of Ossian, and other compositions of merit in prose and poetry, and demonstrated the validity of its claims with a force of argument that has put scepticism to eternal silence.

“Instead of being the uncouth jargon, stigmatized by Johnson and his adherents, it is now ascertained, that no system of intelligible sounds, devised by human ingenuity, can more aptly express the endlessly diversified conceptions of the understanding. Whether we regard the copiousness of its vocables, the multiplicity of its idioms, the power and aptness of its phraseological combinations, its close affinity to the Eastern Languages, or the abundance of materials it has supplied to the Western, the diligent study of the Gaelic obviously recommends itself, as capable of affording exquisite gratification to every lover of ancient and classical learning.

“To the young Theologian, whose destiny may one day call him to settle among his native hills, a critical knowledge of the Scots Gaelic will prove an acquirement of indispensable importance. The field of exercise and research, which this extensive department opens to the mind, cannot be traversed without pain and toil: but the exertion, if conducted with the necessary perseverance, will be repaid with ample interest; for the public speaker, who has mastered the language in which he intends to address the people of God, will communicate divine instruction with distinctness, energy, and efficiency.”

Literary Announcements.

OUR readers, at least those who admire our national tongue in its classical purity, will rejoice to hear, that the distinguished author of *Coll Gwynva* has now in the press a translation of Mr. Heber's beautiful poem of “Palestine” and also of Gray's “Bard,” with some minor pieces; which will altogether form a small volume of considerable interest and value. We shall give the earliest notice of its publication; and we doubt not, that our countrymen will be impatient for the enjoyment of this new treat.

THE Second Volume of “Welsh Melodies,” by Mr. PARRY, will soon make its appearance, and the lovers of music and poetry may anticipate from it considerable gratification. It will embrace a great variety of our most interesting national airs, accompanied by new words, and most of them written by that favourite of the Muses, Mrs. Hemans, who has also composed fresh words for Mr. Parry's First Volume, of which therefore a new edition, under these favourable auspices, will, most probably, be published at no distant period.
